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Christian Healing

V. 108
1945 1

Healing & Prosperity Thoughts

TO BE USED FROM

JANUARY 20 to FEBRUARY 19

Healing: Forgetting the things that are behind, I press forward to the goal of the high calling and restoration in Christ Jesus.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

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Prosperity: Through Christ the constructive power of divine love is expressed in me, and I manifest prosperity.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE
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OLUME 102 JANUARY, 1945 NUMBER 1

Health and Prosperity

THE NEW SPIRITUAL DISPENSATION

CHARLES FILLMORE

N EVERY SIDE we hear the prophets proclaiming a new world after the war. The prophets are not only in the ranks of religion but in all ranks, specially those that have to do with air transportation, hich is bringing into immediate proximity all the peoles of the earth. East has met West and the twain are ne.

"It is an ill wind that blows nobody good," and this rasing of national and distance barriers should be en-red as a credit over against the massive debits charged the account of the greatest catastrophe of all time. et no man argue that wars are necessary to amalgamate ices. Whatever good may come in this line will result om God's grace and goodness in the midst of the rath of man. "Surely the wrath of man shall praise hee."

That creative processes are carried forward in peods or ages is recognized by both religion and science.

Jesus made many promises involving the "end of th world" or "the consummation of the age," as the ma ginal reference to Matthew 24:3 has it.

The old-time fundamentalists used to scare the congregations into a frenzy by picturing the horrors o the "last day." Many of them proved by the Bible th the end would come on a certain date, thousands pr pared their robes for the grand ascension, and othe trembled in fear at the prospect of a descent into hel Just a hundred years ago New England was stirred its depths religiously by the teachings of the Millerit that the end of the world would come on a certain da The "saved" donned ascension robes the night befor stood ready for their departure to heaven. The sto goes that a farmer convert, thinking he would be a litt closer to heaven, climbed to the top of a haystack, whe he fell asleep. Some mischievous boys saw him ar touched a match to the hay which quickly blazed u about him. He awakened with a shout: "Resurrectio morning, and I'm in hell just as I expected."

That this childlike credulity of religious people h passed with a better understanding of the Scriptur and their source is so obvious that no one questions People are thinking for themselves and the interpret of the ancient prophets has to give scientific authoriti when he predicts astronomical catastrophies.

A fact not generally realized by Bible readers is th the old-time sacred writings have virtually been r written in the last hundred years. It was universal taught that the Bible was dictated to the authors ar that every word was the word of God. When study the sources and research revealed the dependence the writers upon the scriptures of other nations a gre revolution took place in people's conceptions about t

acredness of the Bible. The Bible became a new book which the human element is prominent and the regious and the provincial bias of the writers is recogized as very pronounced.

The Old Testament is found to be a record of man's eveloping experience in becoming acquainted with the ind of God and man's limited expression of the ideas e inspired from that mind. Thus few persons get the ame meaning from identical books of the Bible because me read it historically and others symbolically.

Every Bible student is justified in assuming that he in the very presence of the same Mind that inspired e writer and that this Mind will inspire him to read nd understand truly the same message. This may seem presumptuous if not sacrilegious attitude on the part f one not familiar with mental realities, but it is the nly right approach to a study of the Bible or any other udy. There is but one Mind, and we all have access this Mind no matter how complex the problem may em. There is no new thing under the sun, but new evelations are constantly being made to those who lace themselves in a receptive attitude.

Those who have discovered that the Mind that inpired men to write about God is still inspiring them e asking why we cannot have a Bible from which uch of the seamy side of life is eliminated. The anent authors have not been idle but in their various carnations have written many books equal to those the Bible. These books are treasured as part of our nmortal literature, and if gathered in a book and taught the people by all the Scripture teachers, as the Bible taught, would in due season become sacred.

The sixty-six books of our Bible were selected by a mmittee from the various churches who had before

them a mass of religious literature. They excluded book that had been considered sacred for years and that ar still preserved as the Apocrypha. The men who mad the selection would doubtless use better judgment they had another chance. Because some of the Childre of Israel were sadists is no reason why their exploi should be put in a book from which we teach puri and truth to our children. There are portions of th Old Testament that no modern newspaper would prin yet they are counted as vital parts of our Bible, and w are threatened with dire punishment if we dare destro them.

We are not alone in heralding a new spiritual di pensation. From every land under the sun the spiritual quickened are proclaiming a new spiritual birth for ou world. But a few years ago the popular outlook for th race was gloomy; our civilization was on the rocks, ar we were on the way back to the Dark Ages. All this changed, and the pessimists are no longer heard in th land.

"Now is the winter of our discontent
Made glorious summer . . .
And all the clouds that lour'd upon our house
In the deep bosom of the ocean buried."

That this has come about right in the midst of a glob war, the greatest of all time, shows that this change heart by so many persons has a divine cause. The en of the old age and the ushering in of the new is takin place; we feel the effects but discern the cause on when we cultivate the inner voice. It is not a voice fro which we listen for words but rather a great urge an inward joy. Right in the midst of tragedies and grie beyond description we have peace and confidence God's law working out the divine plan.

However we who bear witness to the advent of e new kingdom promised by Jesus should not stand ly by and rejoice; we have a vital part in the inaugura-on and setting up of this kingdom. It calls for a new ind and body consciousness on the part of those who come its members. Jesus did all the planning and set e standard to which we must all measure up. The ndard He established requires a close watch on oughts and words. "If a man keep my word, he shall ver see death."

The old mind of the flesh that believed death in-itable will not be allowed to express its doubts and ars in the new heaven in earth. Those who teach that e souls of men will get their reward in heaven after ath or in some paradise in the heavens will find no teners in the New Jerusalem. "The earth *is* the LORD'S, d the fulness thereof." Not understanding the na-re or the magnitude of Jesus' kingdom, His followers re disappointed when He failed to inaugurate it at ce. They were ignorant of mind and soul forces, nor d they have any comprehension of the invisible prisons which men put themselves through their thinking. t Jesus knew all this, and He had the power to free e imprisoned souls and finally gather them in a com-nity on earth.

It took years of soul growth for the ignorant fisher-en of Jesus' time to develop soul substance enough build a home in the ether surrounding the earth. ith the new life imparted by Jesus such soul struc-tes have been developed, and we are now ready to get gether and begin the new race for which the people ve looked and longed throughout the ages.

Although it may seem narrow and intolerant, the tt is that the race thought is so hypnotic that no one

can escape it without the help of a mind linked direct
with God's. Jesus had developed mind forces equal t
the liberation of our hypnotized race and He was ser
to our aid. But He can help only those who seek Hin
All the intricate relations of Spirit, soul, and body ar
involved in the fall of man and his redemption throug
Jesus Christ. Although we may not fully understan
how we became involved in disease and death, we ma
know that a way of escape has been provided of whic
we may all take advantage.

The presence of the Christ mind will demonstrat
itself to anyone who will meditate upon it and give
attention at stated periods for, say, thirty days. Ou
Unity class thoughts are arranged to meet the need c
those who want the assistance of Jesus Christ.

TRIUMPH

Leah Sherman

It's January now and bitter cold:
The sleet beats hard against the door and pane.
But winter fingers soon will loose their hold
And daffodils emerge through warming rain!
It is this certainty that spring will come,
Holding aloft the cup of renewed life,
That makes the grey days without sight of sun
A triumph over war lords' vicious strife.
For who can picture in his mind's quick eye
The nodding, golden cups, where snow lies now
Without assurance that somewhere on high
The power of love will purge out hate somehow.
It's January now and bitter cold,
But spring has life and beauty to unfold!

What Shall We Leave to God?

WORRAL G. SONASTINE

WHEN I WAS a lad I lived for a time with my grandmother on her small farm. Our nearest neighbors at that time lived about two miles the eastward—a man, his wife, and three children.

One Sunday morning, at the little community church ɔt far away, our neighbor "got religion." He took his nversion seriously and tried to live a Christian life in ery way he knew how. One day in midsummer, our end heard of a protracted camp meeting being held the next county, and he decided it was his duty to ke his family and attend.

With provisions enough to last for a couple of eeks, the little group piled into an old wagon and ere about to start when the farmer's wife exclaimed, ay, William, who's going to feed the pigs while we're ne?"

"Don't you worry about them pigs, Ma," replied e sanctimonious old fellow. "The Lord'll take care them for us."

They were gone almost three weeks, and when they turned they found their five half-grown pigs stretched t in the pen where they had died from starvation and irst. After this experience, our neighbor lost some of s religious fervor. He was never quite so enthusiastic ain in the matter of faith.

Just what happened here? Why was this farmer t rewarded for his wholehearted faith? Jesus said, According to your faith be it done unto you." And ain He said, "Whatsoever ye shall ask in prayer, be-

lieving, ye shall receive." Certainly this man believe his pigs would be fed or he never would have gon away and left them. He had always been careful abou every detail in the running of his little farm. Why the did his faith go unrewarded?

There is of course a logical explanation of the fore going incident, and I dare say most Truth students wi recognize the problem involved as a familiar one. "Jus what should I do and what should I leave for God t do in bringing about an answer to my prayers?" I fee sure that every student of Truth has asked himself thi question at one time or another, and how often have had to seek divine guidance in this important matte This is the only way to know the correct procedure on a occasions: seeking divine guidance. In most instance however divine guidance amounts to nothing more tha a generous allotment of good common sense.

When we search for the answer to this question i our Truth literature we are likely to find statement that appear to conflict with one another. We frequentl come across some such statement as "Let go and le God," and then on the very next page we may rea something like this: "We must fulfill the law of actio by doing all we possibly can to get our prayer an swered." The Bible too seems to contradict itself o this subject. It suggests, "Cast thy burden upon Jeho vah," and in another place we find, "Work out your ow salvation." These statements do appear to conflict wit each other, but they are not really as contradictory a they seem. All of them are quite valid, and the advic offered by each of them is extremely wise and help ful. Neither of the methods proposed by these in junctions was meant to be followed exclusively. Each o them has its place in bringing about the fulfillment o

ur prayers, and by seeking divine guidance, we can lways know which is the correct procedure to follow.

In the case of our friend the farmer, he simply ollowed the wrong rule in his particular situation. nasmuch as he had penned up his pigs so that they nemselves could not get to the food God provided for nem, it was the man's responsibility to see that they ere fed. No matter how much faith he possessed, his igs could not be fed until he or some other person laced food where the animals could reach it. Had ne man not built a fence around his pigs, they would ndoubtedly have found food that God had provided or them through natural channels. As the matter stood owever there was a law of action to be fulfilled before ne desired results could be obtained. The farmer de-red his pigs to live and grow fat, and he probably nought the Lord would fulfill his desire simply because e was going to attend a religious meeting. He should ave remembered that "God is no respecter of persons."

The faculty of faith is always the first to be devel-ped in the process of spiritual unfoldment. It plays n important role in developing the other spiritual ualities that go to make up the perfect man. Because f this it is sometimes necessary for us to use the power f faith before we have sufficient understanding to use wisely. This is what occurred when our neighbor left to the Lord to feed his pigs. He did not understand nat faith must be accompanied by action. It requires ut a small degree of intelligence to recognize that God ad already done His part in providing sustenance for nose pigs. No demonstration of faith was necessary ere. There was some manual labor to be done, and had to be done by human hands or by some other hysical agency.

A few years ago a missionary in China was instructing his people on the subject of faith. He told them about God's love and of His willingness to answer all prayers spoken in faith. They readily accepted his teachings, and from time to time certain members of the group came to him to report the blessings they had received through prayer. One day however a strapping big fellow came to make a complaint. He told the missionary he had tried this faith business but it didn't work.

"I pray all day to big God," he fretted. "I ask Him to take away weed from my garden, but He not do this. Next day I pray more, and many more days I pray but still big God not take away weed. Today I take away weed myself. Big God can't do what I can do He not so big, I think."

Here again no demonstration of faith was necessary There was simply some work to be done by human hands. Even when prayers are indicated and offered up wisely, they can only be answered when the petitioner does his part in bringing about their fulfillment. A man who has a paralyzed arm may have implicit faith in God's ability to heal him, he may even have faith that the Father has already healed his arm; but God cannot actually move the arm until the man makes a conscious effort in that direction. "Stretch forth thy hand," said Jesus to the man with the withered arm, and to another He said, "Arise, and take up thy bed, and walk." Jesus always called upon His subjects to make some physical move toward the attainment of their desires. Since we are cocreators with God, we must cooperate with Him in bringing about the fulfillment of our desires.

God in His infinite wisdom so planned the world

that there would always be plenty for man to do. When man first came on the scene the earth was filled with animals, minerals, and vegetation. The Father had created all these things through evolution; it may have been quick evolution or it may have been slow evolution, but this really doesn't matter. When man arrived and began to co-operate with God, acting as His hands, as it were, great changes took place. The flowers became more beautiful; fruits, grains, and vegetables became larger and richer; certain animals became larger, stronger, and more productive. All these things resulted from man's operating in accord with God's law of growth. This law brought forth things that were nonessential to man as well as the things that were essential to him. It brought forth the ugly as well as the beautiful. In their original manner of growth many of the things that were desirable to man were sometimes choked out by the undesirable. It was man's business to eliminate, segregate, and cultivate the things God had created. Man is the instrument through which God is putting the finishing touches on His magnificent handiwork. "My Father worketh even until now, and I work."

A woman was strolling through the farmer's market in a small California town one day when she espied some beautiful strawberries. They were just about the largest, most luscious berries she had ever seen. She purchased a basket of them, and while waiting for the attendant to bring her change she casually remarked to a man standing next to her, "Isn't it wonderful how God can make such large, delicious berries?"

"Yes, it is," replied the man as he deftly tugged at the cover on his own market basket. "But here," he said, holding the basket up for her to view its contents, "here are some berries that were produced by God and

man together." The strawberries in his basket were almost twice as large and luscious looking as those on the market stand. The man exhibiting those berries was Luther Burbank.

God could have placed the minerals that are so essential to our well-being right out on top of the earth instead of deep below its surface; and He could also have laid the beautiful and the useful vegetation out in weedless gardens, but this would have robbed man of the opportunity to do something toward making the world a better place to live in. It would have deprived him of the means of developing many wonderful virtues. The work of increasing the beauty and usefulness of God's creations has given man strength, courage, patience, understanding, and many other splendid qualities that never would have been developed through idleness. Of even greater importance however is the fact that through working with God's creations, man has discovered a higher law of sowing and reaping, the law of mind action.

Just as we originally cultivated the desirable qualities in plants and animals by working wisely and lovingly with God's law of growth, we are now learning to cultivate desirable qualities in ourselves through the same method. We have learned that thoughts are like seeds; they reproduce in our daily life according to their kind. Weak, negative thinking produces undesirable characteristics, while good and positive thinking generates qualities that are conducive to our happiness and well-being. With this knowledge in mind, we must proceed with the business of elimination and cultivation within our soul.

It should be remembered that each demonstration of faith is just a small phase of the spiritual growth that

is taking place in our consciousness at all times. Every problem we solve, and every obstacle we overcome through prayer serves to increase our spiritual stature. A prayer and its fulfillment are to us what the unfoldment of a new leaf is to a growing tree: one more movement toward ultimate perfection. In the truest sense of the word life is just one continuous demonstration. Our thoughts form a perpetual prayer, and the circumstances in which we find ourselves from day to day are the outworking of the prayers we "pray without ceasing."

In the preceding paragraphs we have dealt only with one phase of the question under discussion. We have covered pretty well the first half of the query "What should I do to help bring about the answer to my prayers?" Now what about the rest of the question, "What should I leave for God to do?" There are times of course when we can do absolutely nothing in a physical way to help bring about the fulfillment of our desires. These occasions however are so obvious that it requires no vast amount of intelligence to recognize them. When a loved one is sent to the battlefront; when a dear friend is about to undergo a serious operation; when someone close to us on a dangerous trip is overdue back home—these are but a few of the instances where there is not the slightest doubt as to the procedure we should follow with our prayers. On such occasions we should place our problem "lovingly in the hands of the Father" and leave it there. There may be nothing we can do in a physical way at such times, but there is much we can do in a spiritual way. We should learn to trust God completely, realizing calmly and quietly that all is well in His perfect universe.

In most instances the course of action we should follow in bringing about an answer to our prayers is

clearly indicated by the situation involved. This is not always the case though. Sometimes there are two or three courses that may be followed, and while we know only one of them is the right way, we are not just sure which course to follow. I recently read of an American flier who had to bail out over a large jungle island in the South Pacific. After wandering aimlessly for several days he finally came upon an old abandoned trail. It had obviously been made by human beings, and while he was overjoyed at finding this meager evidence of civilization, he could not seem to make up his mind in which direction to follow it. One way might lead him into the hands of the enemy and the other direction might lead to safety. Which way should he go? The decision meant so much to him that he prayed to God.

"When I finished praying," he said in recounting the story, "I started walking along the trail, and in a few minutes I had a strong conviction that I was going in the right direction. I guess I was too, for along about dusk that day I came to a village of friendly natives. They told me later that in the other direction the trail I had followed led far off into an uninhabited region of the jungle."

When our course is not clearly indicated, we should always pray for guidance: "God's infinite wisdom guides me now. Through Divine Mind in me I make right decisions quickly." An affirmation such as this, held in faith, will help us to reach a prompt decision, the right decision, in the matter in hand. My observations lead me to believe that we need to pray more for guidance than for anything else we can possibly desire. No matter what else a situation may call for, it needs first that we do the right thing, and we can only be sure of doing this by seeking divine guidance.

Moses' Five Steps in Demonstration

MARY DEERING

As we turn the pages of the Old Testament we find ourselves fascinated by the stories of Moses and his wisdom in handling the problems of the Children of Israel.

Moses had to flee from Egypt, and after forty years' service in Midian we read that he came to Horeb, "the mountain of God," as he was leading his flocks in the desert. Here he saw a bush that burned apparently without being consumed. Stepping aside to find the reason, he heard a voice commanding him to take off his shoes, because the ground was holy.

To one who understands the love of the Oriental for figures of speech and fanciful symbology, this is simply their way of saying that Moses, in the quiet of his own soul, had entered into the great white light of consciousness that illumines but does not consume (the light that so many of us know). In that burst of illumination he knew that the time had come for him to return to Egypt to lead his people forth to freedom.

From there on the story is filled with beautiful symbology and yet definite teaching. The Children of Israel had earned their freedom, and the law of cause and effect was ready to act and bring them their reward. So Moses returned to Egypt, and there ensued a series of dramatic scenes leading up to their departure.

Then came that last night. The land had been torn with the plagues, and Pharaoh was willing to let the Israelites go. It is here that we find Moses using five definite steps to make a great demonstration.

He first issues four orders. As we read the 12th chapter of Exodus we realize that while the first two are distinct commands they seem to have been given as one. Naturally to carry out the second the people must be in their own houses. Hence we realize that Moses instructed them to go into their own houses. There they were instructed: "Draw out, and take you lambs according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning." Here then are our first two orders.

First, go into your own house.

Second, kill a lamb. Sprinkle the blood on the doorposts.

The third order reads: "And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste."

The fourth order comes first to Moses himself. Filled with fear, Pharaoh at last is not only willing but anxious that the Children of Israel depart from Egypt. "He called for Moses and Aaron by night, and said, Rise up, get you forth from among my people, both ye and the children of Israel . . . as ye have said. Take both your flocks and your herds, as ye have said, and be gone . . . And the children of Israel did according to the word of Moses."

So this is the fourth order: March when the order is given. When the Children of Israel seemed later to have reached an impassable barrier (the Red Sea) they were to hear the fifth order. "Fear ye not, stand still, and see the salvation of Jehovah." This salvation is the freedom which comes through the right use of the law.

In a speech to his people years afterwards Moses said: "Ye shall not tempt Jehovah your God, as ye tempted him in Massah. Ye shall diligently keep the commandments of Jehovah your God, and his testimonies, and his statutes, which he hath commanded thee. And thou shalt do that which is right and good in the sight of Jehovah; that it may be well with thee, and that thou mayest go in and possess the good land which Jehovah sware unto thy fathers, to thrust out all thine enemies from before thee, as Jehovah hath spoken. When thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the ordinances, which Jehovah our God hath commanded you? then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt: and Jehovah brought us out of Egypt with a mighty hand." "Know therefore that Jehovah thy God, he is God, the faithful God, who keepeth covenant and lovingkindness with them that love him and keep his commandments to a thousand generations."

We realize that these are statements of cosmic principles that are as true today as when Moses uttered them, and so we are asking, "How does this affect us today?"

Today we are in our land of Egypt, our land of bondage, and we want to know how we can be delivered. Because these five steps given by Moses were proved sound, let us turn to them and see if we can find the key to our own individual deliverance.

Just what your problem is makes no difference. It may be a physical one or a financial one, or perhaps there looms on the horizon of your home a cloud that looks black and threatening and points to the divorce court. No matter what it is, get still as you read these

directions and then give them a trial. Surely if your problem is a difficult one you will be willing to follow the Moses (the enlightened one) within you. Remember a cosmic principle is eternally true.

First. Go into your own house. Jesus said, "Enter into thine inner chamber." It is there that you are to pray, in secret, alone—not talking things over with your friends and relatives. Go off by yourself and get still in your own soul. No matter what the trouble may be, the first step is a going within. There can be no help from within or without till this is done. We must contact the divine source of all good in the silence within.

It is here that a teacher can often be of the greatest help. For he or she can point the way "within" and hold you steady while you enter and listen.

Second. Kill the lamb, sprinkle the blood on the doorposts, and then prepare it for eating.

This is most symbolic and to the layman sounds utterly unintelligible. But listen to the inner meaning.

John, speaking of the Christ that was so perfectly manifested in and through the man Jesus, said, "Behold, the Lamb of God, that taketh away the sin of the world." Blood is the symbol of life; so the blood of the lamb means the life of the Christ.

Third. The third step has to do with identification. Eating symbolizes identification. Just as the food we eat becomes one with our physical body, so through spiritual identification we become one with the Christ. Then to eat the lamb and sprinkle the doorposts with the blood is simply a symbolical way of telling us to become identified with that great Christ self within.

Our first three steps are clear. We are to go off by ourselves, get still, and in that stillness know our oneness with the Christpower, the life-giving power within

In this identification we are clothed and stand ready to obey the next command. After finding this place of oneness within we have an absolute assurance with which to face our conditions.

Fourth. It is then that we are ready to accept the fourth order: March! Probably we do not know where we are to go or just what we are to do, but the contact has been made, all fear is silenced, and so we come forth to meet life, quiet and confident.

So often students say: "But after going into the silence and realizing that all is well, I still do not know what to do." To that I have but one answer: "Do the first thing that comes to you to do, no matter how trivial it may seem to be. Take each step as it comes, listening quietly and intently so that nothing may be passed up or neglected. This is most important."

The Children of Israel questioned as they marched forward. They may have said: "Where are we being led? This man Moses tells us nothing. Possibly it would have been better if we had stayed where we were, for at least we knew the conditions there," and so on.

When you have put your problem into the hands of infinite love you cannot question anything. Your duty is to obey orders when they are given, whatever the medium through which those orders come. Just be sure they are orders from within; then march.

The Israelites did not know their destination or the method by which Moses would take them to the Promised Land, and neither do you and I. We want freedom. The bondage of Egypt has become intolerable. Our body is racked with pain. Our unpaid mortgage stares us in the face. The divorce court looms close on our horizon, and we pray, "Dear God, show us the way."

Then when things seem to be beautifully promising

we are sometimes faced with what seems an unsurmountable obstacle. Our Red Sea looms before us great and menacing, and Pharaoh and his warriors are close at our heels. This is the time when we need to stay close to one of the many promises that have been given us in our guidebook, the Bible. It was here that Moses said to his people: "Jehovah will fight for you, and ye shall hold your peace." In another place we read, "For I am with thee, saith Jehovah, to save thee."

So we too realize that the battle is not ours. The result will be the true outworking of the principles of life that we have put in operation. We have worked with the law, therefore it must work with us. Our Red Sea rolls back, and we walk through dry-shod (with true understanding) and go on to our Promised Land.

Prayer for the New Year

Mabel Hatton Marks

Now on the midnight air
The bells clang welcome to the arriving year!
And for its stay with us, what is our prayer?
That without fear
Or favor all men everywhere
Be given the glad task
Of life's rebuilding, releasing
From mad imprisoning war
To sanity and peace.
And so we ask
That now and evermore
Our heart may not forget again
The Christ within, but be aware
Of His abiding love for us and for all men.

The Power of Faith

CHARLES H. MATTERN

JESUS MAKES faith the chief factor in all His healings. It was faith that caused Saint Theresa to start building a convent at Toledo with but four ducats in her purse. When her friends objected that the amount was too small the great woman said: "God, Theresa, and four ducats can accomplish anything." And the convent was built!

The faith displayed by the lowly Carpenter once broke up a funeral. The mourners ridiculed Him when He said, "The damsel is not dead, but asleep." But as He took her by the hand she awakened and arose from the funeral couch faith was victorious over death."

Faith is the predominant quality in Joseph as he stands before the Pharaoh of Egypt. He is a prisoner, and his fate hangs in the balance as he begins to interpret the king's dreams. His strength is Jacob's God and his trust is in Him. With full confidence he informs Pharaoh of the famine to come and offers suggestions for combating it. Faith now raises him to the highest position in the state.

Daniel finds himself in the lion's den in Babylon. Faith assures him that God will not permit one scratch from the beasts. Daniel is not only spared but he is restored to favor with the king. We read in Daniel 6:23, "So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God."

Look at Paul seated between the two Roman soldiers. He is busily engaged in writing and dictating letters to

members of the early churches. The underlying thesis and theme is an exhortation to cling to the faith of Jesus. There in a small room in the world's capital where, though a prisoner under guard, Paul writes of faith so magnificently his letters on the subject have become beacon lights for the Christian church. How near the Christ must have been to him as he composed those epistles! His words are living, breathing truths.

After an examination of these particular cases it becomes evident that the philosopher errs who tells us that God has but wound up the universe and left it to tick of itself. If this were true, Saint Theresa with her four ducats would have failed miserably in building a convent and Joseph would probably have been too fearful to interpret the great Pharaoh's dreams and so incurred further imprisonment for himself.

Our historical references reveal the truth that "with God all things are possible." In every single instance the situation could have been one of despair and utter loss, yet in each case faith reverses the circumstances in such fashion that blessings emerge from adversities.

Let us suppose for a moment that as Daniel faces the lions he discards faith and uses a deductive inference of logic. "The lions have not been fed for three days and therefore, as is their nature, will soon spring upon me and devour me." Now this type of reasoning is valid and in accord with the laws of thought. But Daniel does not use it. Why? Daniel knows God is aware that faith transcends the very laws of thought, molding the "impossible" into the "actual." Daniel's unconquerable belief in God's power shuts the mouths of the lions.

But someone may say, "That may be all right for Daniel or Joseph. However I just haven't their faith.

Oh, I try hard enough, but it all seems so futile. Faith seems to desert me when I am in extreme difficulty."

Yes, it is very often true that the affairs of our physical world frighten us into believing that they have power over us. If we stop to analyze the idea we will immediately detect its fallacy. God wills our highest good, and "with God all things are possible." Of this there can be no doubt. The idea that we are helpless and at the mercy of fate springs from the premise that, each of us being a "single self," we are alone and must therefore bear the full weight of the burden alone. There indeed is the error in our thinking. The truth of the matter is that we are not alone. Within man is a spirit, an active force creative of the highest good; and when this spirit recognizes God as its source and becomes responsive to this source, then the Christ enters in, bringing a peace that "passeth all understanding."

The Christ in you is greater than any illness of body or adversity in affairs. To accept God as divine substance is to renew and revitalize your being. There can be no failure when such a step is taken if the step to be taken is taken in faith.

A room is illumined and the darkness dispelled for anyone who will turn the electric switch. A good wholesome breakfast will nourish anyone who will eat it. The very air we breathe purifies the blood of anyone who will inhale it. So it is with faith. From divine substance come abundance, health, and happiness to anyone who will put his faith to the test. Faith is an interesting experiment; but can be performed only by you as an individual.

Again someone may object: "My faith does not seem to be forthcoming. If I had met Jesus on a hillside in

old Galilee I know my faith would have made m
whole."

When confronted by a persistent illness two form
of "resignation" are at our disposal. We can resig
ourselves to the illness with the thought that there i
nothing to do but go along with it. Or we can "resign
ourselves to an assurance that it is not God's will tha
we be sick. The first is negative, the second true an
positive. God's will is perfect health. The Christ i
found only on the second road. If we take the avenue o
faith we shall surely meet Him. His power to heal i
not one iota less than when Jesus stood before Bart
maeus, the blind man, and said, "Thy faith hath mad
thee whole." "Ye shall seek me, and when ye shal
search for me with all your heart, find me," says Go
to Jeremiah. The Christ speaks to you and me, "Com
unto me, all ye that labor and are heavy laden, and
will give you rest." Thus it is you and I who must decid
which road we are to follow. Faith is bound up wit
joy and optimism as well as hope, courage, persistenc
and assurance.

At first it may be exceedingly difficult to turn th
face from the shadow of illness to the light of th
Christ. Defeat may even frown upon our primary a
tempts. Negative thoughts may overshadow our fait
in the Christ power to heal. When demonstrations see
static and limitations refuse to release their hold upo
us we may be prompted to say, "About this faith—
is too good to be true." However this state of mind
diametrically opposed to the truth. Faith is too goo
not to be true. God wills our highest good, and anythin
contrary to His will is most certainly untrue and i
error. It was Emerson who said, "Defeat comes on
from within."

Many times when we find ourselves on the brink of defeat an assuring thought stands its ground in our mind. It may be so small. For instance the idea "God is" leads to the forming of a phalanx of faith where love, perfect health, peace, and joy overcome thoughts of despair. When centered on the Christ these are the thoughts that lead to spiritual understanding. Doubt, fear, and anxiety are opaque objects preventing the light of His healing presence from shining into our life and making us whole.

When we ask such questions as "Does God care?" or "Is He interested in our little finite problems?" it is an indication that somehow or other fear and doubt have managed to slip back into the mind. We may have spent considerable time, effort, and prayer on a demonstration without any visible result. But this is no reason why we should give up. A little more faith and patience will most certainly bring it into manifestation. God answers prayer and "showers of blessings" are ours for the accepting. But God needs a loving mind and spirit endowed with faith to act as a channel for their manifestation in our life. To harbor thoughts of lack, fear, and doubt is to clog up this channel. Only by persisting in faith, only by an unshakable belief that God wills our highest good, can doubt be turned back.

You will recall that when Peter sees Jesus approaching the boat and walking on the water, he steps out of the boat and goes to meet Him. Peter's first few steps on the water go very well, but as he notices the waves and splashing billows he is overcome by fear. He begins to sink and cries to Jesus for help. Jesus takes Peter's hand, lifts him up and conducts him safely back to the boat. Says Jesus to Peter, "O thou of little faith, wherefore didst thou doubt?"

Yes, we too are Peters when we look upon appearances as capable of taking our good from us. Peter walks upon the water as long as his eyes are fastened upon the Christ. It is only when he looks away that the waves loom large and menacing. Let us not make the same error. Once we bid the Christ to enter into our heart we must turn the problem over to Him "lock, stock, and barrel." Why should we fear the waves and billows of life when even they obey His word? Though appearances be as black as night we must know that nothing can alter this assertion—"God wills my highest good."

As soon as we surrender our personal will to the Christ will we become free. No longer are we under bondage to such ideas as failure or ill-health when we steadfastly identify ourselves with Christ. Struggling with burdens becomes a thing of the past. We see things and events working out according to our faith in His divine and perfect plan. Faith is the actual knowing that (1) God is my divine supply, (2) God wills my highest good, (3) the Christ in me is greater than any difficulty, and finally (4) I am a channel for His blessings.

The question then is phrased incorrectly when we ask, Does God care? The real question is whether we have faith that all things are possible to him that believeth. One thing is certain. God will be faithful to us. Every promise uttered by the Christ waits on faith for its fulfillment. If the showers of blessing seem a bit slow in coming we must believe actively, persistently, that things are working out in our interest. When faith wavers, doubt is apt to find an opening, slip in, and cause us, as it did Peter, to see the angry billows instead of the Christ. This we must never permit. The greater

our faith the greater our spiritual insight into the absolute faithfulness of God. One of the fundamental principles of the spiritual life is this: "according to your faith be it done unto you." Alas, it works the opposit way too; according to our doubts our blessings are kept from us. It is not necessary to prove faith; it remains but to believe. According to your faith, the demonstration will work out better than you could possibly have hoped for. Manifestation will excel your fondest expectations. "Stand fast in the faith," says Paul. Hear David:

"*The righteous cried,* and Jehovah heard,
And delivered them out of their troubles.
Jehovah is nigh unto them that are of a broken heart,
And saveth such as are of a contrite spirit."

Much of our confusion and doubt finds its origin in the belief that God will bring about our blessings in ways and by means prescribed by us; and of course this does not always happen. We may be looking in one direction for our blessing when it may not be for our highest good to have it come from that direction. It is when the prayers and demonstrations are not working out according to our own human timetables that we become anxious, fearful, and skeptical. Now God's timetable is superior to ours and will bring far the richer blessing. So even if things are not progressing in the manner we had expected, let us not judge God as forgetting us. No; but let us take stock of the situation. Are we doing everything we can to bring the solution into effect? Are we making every effort humanly possible to act with divine wisdom in all our affairs? If an affirmative answer can be given to these two queries then rest assured that the results will be most beneficial. If the problem defies all human efforts at solution,

don't give up. Relax! Let go and let God. Remembe Jesus' words: "If ye have faith as a grain of mustar seed, ye shall say unto this mountain, remove hence t yonder place; and it shall remove; and nothing sha be impossible unto you."

The problem may seem an insurmountable mour tain to man, and it is in these very moments of "man extremity" that faith comes to the rescue with th lesson that our extremity is "God's opportunity." C God's omnipotence there is an inexhaustible flow; bu we too must have vessels to hold the oil of abundanc In other words, we must have receptiveness, faith. W invite the increase when we count our blessings alread on hand. To give praise for the health we now enjoy to bring into being perfect, radiant health. Blessing o immediate supply, even though it may not be adequa for all our needs, makes for abundance full and ove flowing.

The significant factor in Jesus' feeding of the fi thousand is His blessing of a few fishes and loaves c bread. Through faith a lunch packed for a small bo becomes sufficient for a great multitude. This princip of being grateful to God for what we do have is just effective today. Evidences for this are innumerable, b one particular case stands out. It seems a Truth work is treating a paralytic who can move only one joint c a finger. Thanks is given to God for even that. Soon t entire finger gains strength and can be moved. A sho time later the hand, then the arm, experiences new lif and the patient discovers he can move it. From now and in rapid succession come definite improvements all members of the body until the paralysis is complete shaken off. Perfect health is the rightful heritage of men. If we are not enjoying it at this moment, let

give praise and thanks for His love; for it surrounds us always.

Perhaps this can best be illustrated by the little story of the country parson who was visiting one of his flock. As he talks with the farmer he happens to glance up toward the roof of the barn. The new weather vane catches his eye, and he notices that something is written on it. The parson adjusts his glasses and reads, "God is love," in capital letters. He is a bit perturbed and, turning to the farmer, asks, "Jim, do you mean that God's love is a fickle and changing thing?" "Oh, no, parson, replies the farmer, "that mean that whichever way the wind blows, God is love."

TRUTH

No matter how deep the darkness
  On the paths that must be trod,
There is always faith and courage.
  There is always love—and God.

The stars still shine above us,
  And the hand that guides their way
Is the hand of our loving Father
  Who is leading us day by day

The Eternal is still unchanging,
  And Truth comes shining through;
For only the real has power,
  And only the good is true!

—*Evelyn Gage Browne*

"That Will I Seek After"

ESTHER FRESHMAN

IN THE CHAOS about us it is hard to keep the values of life clear in our mind all the time, but never in history has it been more essential for man to rise to his responsibilities, to draw himself up to his full stature, to strive to grow along the lines of some fine pattern of greatness. Never was courage more needed, nor was there ever a time when it was more important for man to be all that he can be, to pour himself out in love and devotion to the goodness that all sane men cherish and wish to keep alive. This is a period of great responsibility. This is a time when one small flame is apt to be all the light remaining to guide us through a bitter darkness.

The time has come when each individual must retire into the depths of his own soul and know what manner of person he is, what type of being he shall give to the future. For life is not a hit-and-miss affair. It is directed action. We all have the right to shape our life on a pattern; and the world now has the right to ask, "What is it that you seek after?" Who has answered this more beautifully and rightly than the Psalmist:

"One thing have I asked of Jehovah, that will I seek after:
That I may dwell in the house of Jehovah all the days of my life,
To behold the beauty of Jehovah,
And to inquire in his temple."

In this night through which we are now passing it is

this which we shall ask for all mankind: that all men "dwell in the house of Jehovah," that all men "behold the beauty of Jehovah," that all men "inquire in his temple."

In the night before the coming of dawn and of the light by which we may again do constructive work we must find each for himself the source of all things. Abundance had been ours, and it is not a jealous God nor an angry God who has put starvation in our midst. Nor has He attempted to bring to us a realization of love and generosity by showing us in stark reality their cruel opposites. God gave us the light, and wisdom, and love. Tyranny, cruelty, destruction, these lessons which we are etching in bitter scars upon our heart, are of men's making. This night, chaotic, writhing in unreal cruelties and horrors, is not of God. But our dawning is God Himself, as Dr. Hartley Burr Alexander, poetic philosopher, has so ably stated in his book, "God and Man's Destiny": "I do see Him [God] as a great dawn breaking through the night, and with the cheers of morning awakening the silences into life."

In the external world God comes with His traditional dawn, never failing us. It is there for our comfort, for our labors, for our joy. But within us the night is long, for God comes as a guest in the citadel of man, and it is for man to open his eyes to the light; it is for him to open the windows of his heart to love; to reach out with the antenna of his mind for wisdom.

Just as no country can be isolated so no longer can the actions of any one man be merely for himself. Each person in a world now made easily accessible is responsible to this world. Man in a little winged craft that he created himself is strong enough to minimize vast distances and spaces, but with a mind so intelligent and a

spirit so daring, man has not learned to live in peace with his fellows. It is not separation in space that now keeps man from universal brotherhood. Of all things in this intricate scheme of the world, it is man who is himself the obstacle that brotherly love must conquer.

Courage is breath-taking indeed, courage to brave the elements, to conquer the forces of nature. We all stand by admiring the fearless. But the great hero will do more; he will quietly bring us beauty, he will show us that love is a shining, worthy splendor, that man can live with man in perfect harmony. He will be truly noble and great, and it is his pattern of greatness that we shall truly wish to emulate.

Thus it is that as a people we are once again to enjoy the glories of the morning; to hear in the rising hymn of flaming colors painted over the sky a promise to enrich the souls of all mankind. Eternal shall be the glories of the morning, a perfect individual dawning for the citadel of every yearning heart ready to determine what it will "seek after."

"That I may dwell in the house of Jehovah all the days
of my life,
To behold the beauty of Jehovah,
And to inquire in his temple."

To "seek after" is an active process: promising search, diligent looking. Man's "wishes and prayers," says James Allen in his famous "As a Man Thinketh," "are only gratified and answered when they harmonize with his thoughts and actions." We cannot merely be willing to accept the results; we must *will* and *act toward* those results.

Let us not then in our great distress bemoan what God has done to us, but let us stand in awe of what we may have done to God. For surely in major part we have

in our daily existence ignored Him and His wonders. As for His "temple," far too many of us have no idea as to its location. Let us not cry out, "Oh, why has God forsaken me at such a time!" but let us begin diligently and humbly to reach out to the One from whom we have so carelessly turned away.

It is our responsibility to bring more of God into our world, yours and mine; and right now, not when the war is over, when the personal struggle ceases, when the battle fronts have only their memories. Our task begins right at this very moment. It must be to the willing heart a search of love; for it is the expression of love, divine love, that man seeks to fulfill out of his own being.

There are many valid things that we can do at once. We may strive toward a constant communion with God so that we may bring more of Him into our world. We can see that our thoughts, our words, our deeds, are God-inspired and God-counseled. The remedy for darkness is light. In a world shuddering and starving under a reign of hate, love brings sustenance and warmth and freedom from fear. In lands where destruction and evil have run rampant, goodness will bring surcease from their terror and aid in the rebuilding toward peace. We may contribute to this to the fullest extent.

What is your complete stature? Have you ever reached the full limit of self-expression? Have you ever found your all? No. Somewhere there is always more of us, and in giving of ourselves we find, through the freedom of loving service, that we cannot exhaust our capacity. God is all, and to the expression of this all we shall not be able to set boundaries. In such gestures the self unites with the divine source, and in this union completion has not been defined.

In such communion one truly dwells "in the house of Jehovah," and in the service of God one may "behold the beauty of Jehovah." It is this beauty which must be given as a blessing to the entire world of mankind so that all may desire to seek it further. The beholders of "the beauty of the Lord" are the ones who are keeping the light for us in the darkness. God has not forsaken us. "Strength and beauty are in his sanctuary," and it is through this haven, where the hearts of men have found replenishment and rest, that we may come victoriously to the dawn.

The Great Teacher taught by example. The nobility of His example, of His teachings, is yet to be fulfilled by those who have chosen to follow Him. Love, He taught, and goodness: a way of life upon which man can travel with God as his constant companion. He proved this to a world still amazed at the wonders of His teachings. It is divine love, the Word, that strikes the balance in a tottering civilization today. It is this light which will bring the peace tomorrow, a peace that indeed we must earn.

The Word must be put into action, and this time it is not someone else's action. It is that of each one of us who shall make the Word true. The commandments of love are to be translated into life, into everyday living throughout the world.

Man cannot exist in hatred. We hear around us the noise of its devastation. "Brotherhood of man" will no longer be a phrase or the motto of a selected brotherhood; it must be translated into its true meaning. God can no longer be limited by man. All the channels must be opened wide and kept open.

We know the attraction of like for like. The beginnings of that attraction are in the individual. One good

life has proved itself often enough to be the flame from which were lighted the candles of many splendid lives. Why do we wait to light our flame in God's temple? It is for each of us to furnish life to thoughts that only await our action to make themselves felt as influences of good.

Let us now "inquire in his temple." There with all certainty we shall find our direction and shall go forth. The answers are in our heart. The example is ever before us, recorded in history, in eloquent silence awaiting the works of all men. For each man in his constructive deeds is a translator of God. Each man in loving, helpful service brings God into the world. All men have important contributions to give to life, every individual life is needed to bring forth fully the meaning of goodness. Look to your part in it. In your stanza of life see that every word is alive; let there be no empty one. Do not limit your expression of love, doling it out now here, now there; let it be a fulfillment of the All in you. Your mission in life is clear. It is an important mission; for you play a vital part in the peaceful brotherhood of man that is to find its rightful place in the race of mankind.

"That will I seek after" will be the marching hymn of every heart. To its rhythm man will come through the darkness and stand upon the crest of life's hill and know that before him stretches the sunlit valley, God-blessed, God-built, served by men who carry His abundant, ever-flowing love deep within them.

Every prayer you read, every kindness you do, every unselfish feeling that animates you, attunes your nature to the divine Nature.—AARON WIRPEL

Live Today with Faith

KATHRYN SANDERS RIEDER

IT IS A RARE person who never needs to be reminded of the transforming power of living each day with faith. When misfortune, ill-health, or discouragement presses close, we need faith. When our regular work turns to drudgery we need to revive the glad sense of acting on faith in every situation. Much of our failure and unhappiness is due to lack of the quickening recognition that comes of deciding: "I will live this day with faith."

Why should we expect good if we forget faith? Matthew tells us that even Jesus was unable to do "many mighty works there [in His own country] because of their unbelief." It is our faith added to our best efforts that enables us to be sure of the outcome. Faith is vital to any worth-while accomplishment. It is the only thing that will free us of our yesterdays and our tomorrows so that we may live this day fully.

Many admit the truth of this. We recall half-forgotten experiences that left us rewarded because we acted on faith. We recall also: "Without faith it is impossible to be well-pleasing unto him."

Many are relearning this truth, realizing it as never before. Unprecedented strains have come. Often sorrow has cut through all the defenses thought erected against it. It has required clear vision and superhuman effort to see beyond present confusion and heartbreak to the new horizon. Without faith to venture out into new experiences, life at best grows tiresome, monotonous, and dreary.

Some do nothing about their spiritual lack. They are like the man who complained that the roof of his house leaked. When asked why he didn't do something about it he said: "When it's raining I can't, and when it isn't raining I don't need to!"

It is an active, living faith that enables men to set aside their sorrows, to rise above trouble. One man who believed in this truth found strength to act upon it when his only son was killed. He went straight on, comforting his wife through the tragic time, doing everything he could to make it easier. When a relative pointed to his unfeeling behavior, he explained simply:

"Very often sorrow and grief are forms of selfishness. Would it do any good for me to impose my sorrow on others, on those who can do nothing about it? My son died gloriously. Many live and die without having made any contribution to the world. He died in a cause that will make children yet unborn bless him and those like him. He died in the full vigor of youth, in a cause in which he believed with his whole heart. He died like a man. Regardless of my bereavement, I can do no less than follow his pattern."

As we seek to live each day in the faith that God is blessing our efforts, new hopes and old blossom. Something that we have wanted very much but that seemed unreasonable to expect seems again attainable. We are led to try again, to hit the line harder.

Maris Waite had such an experience. She had spent her life making her husband's small salary do wonders in caring for the family. She had dreamed that she might get a job and end the family's financial uncertainties. With the advent of the war emergency she decided to try. The children were nearly grown, and she felt it to be her duty. To the family's astonishment she did well

with the training, she was advanced rapidly and earned a high salary. Not only was she a valued worker; she saved enough to buy a small poultry farm. Here her husband could take life easier and she could still have an income when her own job was over. She knew the faith it took to venture out on the hope she had. But it paid well in new fulfillment and security.

A family with a brilliant son had a problem to face. He had worked throughout his school days, and now they needed his help at home. Friends were openly critical when they decided that he should have college training. "Now," they pointed out, "is the time for the boy to get out, get a full-time job and help at home."

But the courageous little family thought of his good school record and decided to get along without him. He should be free to work his way through college. The young man was able to do this and to become an outstanding instructor when the government needed teachers for servicemen. Certainly if ever a family had learned to live each day with faith, it was this one. Certainly no family was ever more proud of the result.

The joy of gratitude returns to the man or woman who begins to live each day with faith. One of the surest signs that we are off the highroad of life is our failure any longer to feel gratitude for our blessings.

When we consider the thousands whose very lives have been given that we might enjoy a life of liberty and opportunity, amid healthful surroundings and innumerable small daily wonders, we are ashamed ever to have complained about anything. Literally, down the long march of history, this has been bought with a price. Today the price is being paid again, and it is not only for us but for those who are to come.

The feeling that life is unbearable is a danger

signal. Sally Winters complained about rationing. Her grandmother rocked placidly and listened. Then she said: "How my grandmother would have laughed to hear you. She and her family went West to live. All winter long they had nothing to eat but wild game and bread. The flour was stored in their log cabin, forming a partition. She used to laugh and say that each winter they started with a two-room house, but by spring they were living in one room, because they had eaten the partition."

It is common to hear people say they could manage if they had more money or some similar material advantage. Actually the number and intensity of complaints seem to bear little relation to wealth. The very wealthy groan about the high taxes that the poor man would think himself lucky to have to pay. The busy wish they had more leisure. Many with leisure are unhappy because they are not capable enough to create a demand for their service. Those with a host of friends may feel they get nothing done but entertain them. Those with few or none feel lonely. Whatever the situation that we ordinarily consider an advantage, it is a simple matter to find a man who considers it a burden. It is a matter of failing to tune our life to faith. We must live this day with faith if we are to avoid the tragic misuse of our potential blessings.

Once conscious of an indwelling faith of even the size of a grain of mustard seed, we find joyous significance in the day. Small things appear magically to gladden the hours.

Frank Crane once said: "It takes so little to make people happy; a word fitly spoken, a slight readjustment of some bearing in the delicate machinery of the soul. It takes little, so little, to make people happy."

A little sun, a little rain,
A soft wind blowing from the west,
And woods and fields are sweet again,
And warmth within the mountain's breast.

A little love, a little trust,
A soft impulse, a sudden dream,
And life as dry as desert dust
Is fresher than a mountain stream.

Many of our returning service men and women are reminding us of the treasure of small things. Shelter, safety, the plainest food and clothing, the cup of clean water are miracles to them. Some see home in a new light, through eyes of faith and gratitude.

It has been said that we do not envy people because they have more than we; we envy them because they are happier. The difference lies in the individual, the use he makes of the present hour.

Living the day with faith is the way to make use of the present. In a camp in Vermont there is a sign, "On the great clock of time there is but one word: Now." Many of us would learn a new mastery if we formed the habit of making "now" the big word in our thinking and acting. Edison was once asked how he could get up so early after having worked late in the laboratory. "How can I get up? Why I get up." He had learned respect for now.

Today we rejoice in the widening circle of help being extended to all mankind. There is so much need in the world. We are at times anxious lest our help be smaller than we think. But the one who lives each day with faith remembers the beautiful parable of the loaves and fishes, the faith that multiplied so triumphantly

the small resources, effecting a mighty miracle.

The gifts we give today with willingness, loyal support, and cheerfulness, supplemented by our acceptance of the necessary restrictions, will create the reservoir of power. We know that our gifts of time, money, and resources are blessed if we offer them with intelligent appreciation of the part faith is playing.

As we practice living our day with faith, we lose the sense that we must reach out to grasp all we can for ourselves. We awaken to the smallness of that outlook. We know that getting things is not the answer to the inner restlessness and uncertainty we feel. One bride knew this when she did a thing her friends thought peculiar. She had a beautiful enlargement made of a photograph of her husband's first wife to present to him. Her friends would have understood her reaching out to grasp every thought and affection he had.

"She was a lovely girl," the new bride explained. "She died so tragically. My husband loved her dearly, and I want her memory cherished in this home." The husband, needless to say, loved his wife more than ever for this evidence of understanding.

The person who begins to act each day in terms of faith loses his dependence on praise. Hal Myers needed praise for each small exertion. People knew this and they were lavish with vocal appreciation. Hal did deserve appreciation. But he began to worry and feel nervous when the praise was forgotten. Far from satisfying, the praise only created a need for more praise.

Then a peculiar thing happened. He began to receive more praise than he deserved. He told a friend that it had become embarrassing. People in near-by towns, hearing the reports, took them at face value, and he was continually being haunted by the fear that he would

be exposed as a humbug. Only his sense of humor saved him finally.

"Now," he told a friend, "I don't want praise at all. I understand myself. Usually I don't deserve praise—I'm doing no better than I ought to do. If I do the best I can I know it, and it is its own reward. It's awful to get an overdose of praise."

Living the day with faith is like turning from the outside of a stained glass window, where all is commonplace, to the inside. The sun shining through the colored glass presents the window in all its beauty. It is the same window we looked at so blankly outside, but it is transformed when seen from the proper vantage point. Our life too takes on new values, new beauty, when we see it through the eyes of faith.

What is holding you back? Lack of confidence? Look within to the wealth of experience you have. Judge truly from what you know and it will be sufficient. Have you lost a loved one or a cherished treasure? The world and those around you are starved for affection. Don't seal your heart against the loves that remain. There is much worth loving in the world. Seek it and lavish your sincere devotion upon it. Do you lack health? Try to win health by casting aside the negative thought that ill-health will continue. Expect that it will vanish. Rejoice in every evidence of radiant health. Don't limit your mind by dwelling on symptoms.

Do you lack opportunity to make your dreams real? Cling to them. Seek the center of your dream and watch and pray for ways to approach it. Sometimes it seems to come almost by chance. A woman had longed all her life for a cabin in the woods, where she could write. She made no active effort to achieve this dream. It came to her as a surprise to find herself one day in exactly

this fortunate position. She went with her husband to live in the deep woods. Perhaps you one day will find that your hope is as surely an established fact.

No one is too insignificant or too great to benefit from living this day in faith. Only as we perfect and establish a steadfast trust in a higher power do we ever know peace. If we have tried to achieve it by using our own power alone and failed, we should not be disheartened. Jesus said: "I am the vine, ye are the branches: He that abideth in me and I in him, the same beareth much fruit: for apart from me ye can do nothing."

Those who see each day as one in which to live with faith will not always escape difficulty. But they will one day understand how Jesus was able to say: "I have overcome the world." They will be sustained through all that may come to them. They will know the beauty of living simply yet dynamically. It is a great day in a man's life when he sets out to live each day with faith.

During the Christmas season mail deliveries may be delayed, so please allow plenty of time for the Unity magazines you regularly receive to reach you. While the Christmas mail congestion lasts into January, practically no mail is lost as a result, but delays do sometimes occur. Will you assist us by waiting patiently for your magazine to arrive? Thank you.

Ask Freely

BESS HIBARGER

JESUS SAID He had come that men might have abundant life. He never ceased to tell His listeners to ask, to seek, for the treasures of God. He loved the great world of abundance and He trusted the Father's generosity. The wise man tells us that the liberal soul shall be made fat; that there is that which withholds but which tends to want while there is also that which scatters and tends to increase.

"Ask," said the Master, "and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Asking freely suggests the thought of liberality, and liberality is a kind of honesty toward ourselves and toward God. God is a God of plenty. The dwarfed soul is lean and spare and unaware of its rich heritage. It is a kind of miraculous attitude, that of the liberal soul; it seems to draw like a magnet upon the infinite resources of God.

A tramp thinks he's a pauper, and so long as he thinks so he is so. He does not realize that within himself are talents that he has not taken the trouble to dig out and use. He was born with a work to do to make the world happier and more beautiful. All of us were born to be givers. Asking and giving keeps the channel opened and keeps us from becoming stagnant pools.

Do we ask, and seek, and knock at the great closed doors of opportunity? Do we ask and ask amiss? Do we ask persistently, wisely, freely?

What shall we ask? Solomon asked for wisdom, and it pleased God to give him his request and to add

riches and honor. Hannah asked for a son, and God made him a great leader and gave her five more children. Esau asked for something to appease his appetite and lost his birthright. Jesus asked that we might all be one with God. This prayer is bound to be answered, for it is the prayer of universal brotherhood. In spite of the global war and its grim terrors we see the hastening day of the federation of man.

To ask for little means that we expect little. To expect little means to demean God. God is a God of abundance. We see this in the multitude of beauties in the woods, the copiousness of rain and snow, the largess of light, and the life that follows its gleam. Stars in the sky, clover fields smiling in the sun, wheat rippling before the wind, flocks of swallows in airy flight, myriads of leaves upon numberless trees—these are but few of the rare hints of God's bounty.

A wealthy father is generous with his children if he is good. He wants them to develop and to have what is required for their growth. He is pleased when they ask freely of his store of blessings. God is both wealthy and good. We have been commanded to ask. He is a Father who knows how to give good gifts to His children. Let us ask Him freely to supply our needs.

Peter and John met a man something like the present-day tramp who might call at anyone's door. This man was a beggar. He underestimated his divine heritage. He had been there at the Temple gate asking alms for so many years that he had become almost an institution. Peter and John, instructed in the largess of their heavenly Father, knew how to minister to his needs. Listen to these remarkable words: "Silver and gold have I none; but what I have, that give I thee."

What was this mysterious thing they had? It was

a consciousness of sonship to the Father who owned the universe. They had heard Jesus say, "All things that are mine are thine, and thine are mine."

Let us ask Him freely to supply our needs, for He is a Father who knows how to give good gifts to His children.

God Bless You Everyone

Though we say in parting,
Good-by, farewell to you,
That parting word is more a pray'r;
It's really "God Bless You."

They're simple words, yet when I say,
"God Bless You,"
Ev'ry good wish goes with you on your way;
A fervent pray'r,
These simple words "God Bless You,"
Carry it with you night and day:
To guide, if mist should cloud your sky;
To comfort, when tears dim your eye.
My heart and soul are in this benediction:
"God Bless You Ev'ryone."

From the theme song of Unity's radio program,
THE UNITY VIEWPOINT.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, January 7, 1945

UNITY SUBJECT—*Guarding the Indwelling Christ.*

INTERNATIONAL SUBJECT—*The World into Which Jesus Came.*—Matt. 2:13-23.

13. Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him.

14. And he arose and took the young child and his mother by night, and departed into Egypt;

15. And was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son.

16. Then Herod, when he saw that he was mocked of the Wise-men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had exactly learned of the Wise-men.

17. Then was fulfilled that which was spoken through Jeremiah the prophet, saying,

18. A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because they are not.

19. But when Herod was dead, behold, an angel of the

Lord appeareth in a dream to Joseph in Egypt, saying,

20. Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life.

21. And he arose and took the young child and his mother, and came into the land of Israel.

22. But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned *of God* in a dream, he withdrew into the parts of Galilee,

23. And came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene.

GOLDEN TEXT—*Behold, I am with thee, and will keep thee whithersoever thou goest.*—Gen. 28:15.

SILENT PRAYER—*I keep the Christ mind within me by safeguarding my inmost thoughts with diligence and faithfulness.*

The outer or sense consciousness is represented by King Herod. When this consciousness is in the ascendant it maintains its dominance over the life jealously, as Herod jealously held to his kingly office. When he has been consciously admitted to the heart the Christ must be guarded and protected from the destructive power of the sense life that has so long been in the ascendancy. Otherwise the dawning ideal of the truth at the center of the soul is snuffed out before it grows strong enough to establish itself as a legitimate part of the individual consciousness.

The stored-up resources of the soul that rise to the surface when it is stirred by a great spiritual revelation are represented by the Wise Men from the East. The influence of these resources on the inner life is very great. They are the source of the gifts by virtue of which we make our mark in the world and justify our

existence. The East always represents the within, and in this realm the Wise Men are at home. In outer affairs wisdom does not always manifest itself as practical judgment. Unless it does so, love with its trusting nature makes its object a prey to the subtle schemes of sense. The Wise Men did not foresee the slaughter of the innocents as the sequel to their unsuspecting inquiry for the new King of the Jews. In sending forth His disciples "as sheep in the midst of wolves" Jesus warned them, "Be ye therefore wise as serpents, and harmless as doves." Practical judgment and wisdom are one in the Christ mind, and gain results without any sacrifice of principle.

Practical judgment is evident in Joseph's flight into Egypt with Mary and the infant Jesus. Joseph represents the imagination, and the quickening of this faculty allows us to perceive the danger to the Christ idea from sense consciousness.

Egypt ("shut in," "restraint") may be thought of as betokening the subconscious mind. In connection with the sojourn of the Christ child in Egypt the meaning of the name is especially significant. The silent period of waiting, of meditation on the immanence of the Father-Mind, of inculcation of the divine in consciousness, all are typified by the sojourn in Egypt, and all are essential to the nurture and guarding of the Christ Spirit deep in the heart of man.

That the person who has experienced the second birth should begin to talk of his experience and convert others is neither essential nor desirable. It is essential for him to become rooted and grounded in the Christ. He does this by committing himself steadfastly to wisdom and love (Joseph and Mary) and through them developing the intuitional frame of mind, of which

love is the mainspring. Mary "kept all *these* sayings in her heart," pondering the meaning of what she did not understand until concentration of thought brought understanding and vision. Following this same habit, Jesus communed with the Father in secret, seeking the truth of life until He became Truth incarnate. The habit of inner communing guards and nurtures the Christ. For this reason the sojourn in Egypt was a fruitful experience for Jesus.

When the Christ idea has been inculcated in consciousness the sense ego is no longer a menace, and the journey up from Egypt to the land of Israel may be undertaken safely. Truth stored in the subconscious mind must be brought to the surface of consciousness if it is to become a working reality. Soul energy (Galilee) is a part of reality, and wisdom leads us to seek opportunities to strengthen and develop it. In weaker form the ruling power in sense consciousness still asserts itself. Archelaus, Herod's son, rules in Judea in Herod's stead.

The part of wisdom is to avoid every appearance of sense dominion and seek in the ordinary round of everyday life avenues of spiritual development and expression.

Nazareth ("sprout") represents the commonplace mind of man that is given over to the humdrum of mediocre interests. Here in this medium the Christ mind develops further under divine law, which is the real meaning and intention of the prophecy referred to in this lesson, "that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene."

QUESTIONS

1. Why must the Christ idea be guarded and protected

from sense consciousness?

2. Does intuition or inner wisdom always become manifest as foresight or practical judgment?
3. What enables us to see the danger to the Christ idea from the sense ego?
4. What is essential to the nurture and guarding of the Christ in the mind of man?
5. How can Truth stored in the subconscious mind become a working reality?

Lesson 2, January 14, 1945

UNITY SUBJECT—*Preparing the Way to Dominion.*

INTERNATIONAL SUBJECT—*Jesus Faces His Life Work.*
—Matt. 3:13—4:11.

13. Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him.

14. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me?

15. But Jesus answering said unto him, Suffer *it* now: for thus it becometh us to fulfil all righteousness. Then he suffereth him.

16. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him;

17. And lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2. And when he had fasted forty days and forty nights, he afterward hungered.

3. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread.

4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5. Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple,

6. And saith unto him, If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee:

and,

On their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

7. Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God.

8. Again the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;

9. And he said unto him, All these things will I give thee, if thou wilt fall down and worship me.

10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11. Then the devil leaveth him; and behold, angels came and ministered unto him.

GOLDEN TEXT—*Thou shalt worship the Lord thy God, and him only shalt thou serve.*—Matt. 4:10.

SILENT PRAYER—*My desire is to keep wholly to the way of the Christ.*

When first realized, power brings with it a subtle temptation in threefold form. Jesus Christ underwent the trials of meeting this temptation, and we may profit by studying His method and following it.

In the first place Jesus submitted to baptism by John. Baptism is a symbol of denial, and by being baptized Jesus signalized His denial of the power of the sense mind over Him. To do what is right in every circumstance is best for us. Even when sin does not weigh upon the conscious mind it is right to deny its power over the subconsciousness, for the latter harbors vast reservoirs of past thoughts and acts no longer remembered. Through becoming conscious of Divine Mind within Him Jesus had overcome the claims of sense, but

He was baptized by John in token of erasing all past impressions of error from the subconscious mind.

One of the principal teachings of Jesus, if not the principal one, was that the kingdom of heaven is within us. He conquered the inner realm and established Himself as king over it, and He came to show us how we may do the same inner overcoming. Our real world is the inner realm of mind and heart. When we gain dominion over it we are fitted to cope with life regardless of the turn it takes or what it brings to us.

The first temptation that assailed Jesus, it would seem at first glance, was the result of a legitimate desire. The impulse to satisfy His extreme hunger immediately, without waiting to make use of the customary and habitual processes, was natural. Since He was conscious of divine power within Himself to command substance, why should He not turn stones into bread? After all material needs must be met, and later in His ministry Jesus fed the multitudes on at least two occasions by having recourse to spiritual power over substance. However the Christ Spirit does not use power for selfish ends. In every case it subordinates the self to the higher will.

Physical hunger is a symbol of the soul's hunger for the living bread, the Christ. The temptation to serve the lower with the higher was therefore met by Jesus with the words "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." With these living words Jesus appeased His hunger until His return from the wilderness. In case of emergency the affirmation "I feed on the faithfulness of the Father and am sustained by the living bread" keeps physical hunger long at bay.

The temptation to make a display of spiritual power

and use it to convince others was met by Jesus with words that do not appear in the Decalogue: "Thou shalt not make trial of the Lord thy God." To try out a saying merely to see whether it will work is a demonstration of faithlessness. Faith in the Highest must be strong in the heart before any attempt to prove the law is made, and no attempt to gratify mere personal curiosity is legitimate.

The third temptation assails those who have realized mastery of mental laws and are able to control events in the outer realm. Leaders of men who sway their hearers by the subtle use of magnetic power or appeals to the race mind belong in this class. To control outer events for personal ends is to worship personality, which is the man-made "devil" of ambition and thirst for power. Although such power brings success of a kind and for a time, its ends are destruction and catastrophe, because it flouts the divine law "Thou shalt worship the Lord thy God, and him only shalt thou serve."

When we know how to use our power to meet and master temptation in both the inner and the outer realm, and when knowledge is reinforced by desire in us, we are ready to take our place in the work of the spiritual kingdom.

QUESTIONS

1. When the sense nature is denied power over the life, what is its reaction?
2. What form of denial of the sense nature did Jesus make, and why did He make it?
3. What is our real world, and how do we gain dominion over it?
4. Why was it not legitimate for Jesus to turn stones into bread in order to satisfy His extreme hunger?
5. Of what is physical hunger a symbol?
6. Is it allowable to test the divine law merely to prove whether it will work?

7. What takes place when spiritual power is used to control outer events for personal ends?

Lesson 3, January 21, 1945

UNITY SUBJECT—*The Working of the Perfect Law.*

INTERNATIONAL SUBJECT—*Standards for Christ's Followers.*—Matt. 5:3-10, 43-48.

3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.
4. Blessed are they that mourn: for they shall be comforted.
5. Blessed are the meek: for they shall inherit the earth.
6. Blessed are they that hunger and thirst after righteousness: for they shall be filled.
7. Blessed are the merciful: for they shall obtain mercy.
8. Blessed are the pure in heart: for they shall see God.
9. Blessed are the peacemakers: for they shall be called sons of God.
10. Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

43. Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy:
44. But I say unto you, Love your enemies, and pray for them that persecute you;
45. That ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.
46. For if ye love them that love you, what reward have ye? do not even the publicans the same?
47. And if ye salute your brethren only, what do ye more *than others?* do not even the Gentiles the same?
48. Ye therefore shall be perfect, as your heavenly Father is perfect.

GOLDEN TEXT—*Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.*—Matt. 5:10.

SILENT PRAYER—*The Christ mind, becoming active in me, quickens and heightens my consciousness of life and its meaning.*

In the Beatitudes Jesus described the working of the divine law from various angles. The action and response of this law are perfect regardless of the angle from which it is viewed.

An exalted state of mind is necessary to an understanding of the divine law. Figuratively we "ascend into a mountain" before understanding of the divine can dawn on us. When through silence and meditation we reach a high impersonal state of contemplation we can then see the law in operation.

The first phase of the divine law is compensation. In every experience that comes to the soul the law strikes an accurate balance or renders an equivalent. The poor are blessed in spirit. Untroubled by worldly pride, nothing holds them back from savoring the simple, genuine joys of life. These joys form a large part of the kingdom of heaven in man. The poor-spirited person is one to be avoided as lacking in all that gives depth of meaning to the inner life, but with the poor-spirited the poor need have nothing in common.

By divine right the earth belongs to the meek. They are the gentle men and women who covet neither rank nor high station in the outer world. The meek and lowly of heart find rest of soul and true understanding of life, and their memory persists throughout the ages, until they end by being conquerors of life in the esteem of those who follow them.

They that mourn shall be comforted. The pendulum of feeling swings back as far as it has swung forward in order to maintain its perfect balance. The love of life

reasserts itself, memory adds its treasure store to the mind, and the Infinite moves forward in human life as in every other expression. Everywhere we see perfect compensation.

The divine law contains the principle of attraction also. They that hunger and thirst after righteousness are blessed; for soul hunger draws to itself its true satisfaction. Demand and supply in the mind are two ends of the selfsame thing, as H. Emilie Cady long ago pointed out. Hunger and thirst after righteousness is the demand; realized righteousness is the supply. The latter follows the former as new growth in the vegetable world follows the northward march of the sun in spring. The hunger to be right, to know what is right, is gratified by increased perception of what is right and increased power to do right regardless of the pull of adverse circumstance.

The merciful are blessed by the refining influence of mercy. Instead of growing hard and insensitive to human need they grow more and more in harmony with divine love, which "is kind toward the unthankful and evil," as they show mercy to those less fortunate than themselves.

By the very nature of their constitution the pure in heart are blessed. They see no evil, and the way to God lies clear before them. The love that is without adulteration of selfishness comes into the actual presence of the good and sees God.

Peace is the medium of blessing, therefore the peacemakers are blessed. No one can make peace for others without entering into peace himself. To know peace is to know happiness and demonstrate that one is a son of God.

Those who are persecuted because they dare do right

regardless of consequences have the great blessing of having their thoughts turned to the higher law of the spiritual realm and looking to it for the righting of their wrongs. Also they learn to examine their life and to find in past phases of consciousness the causes of which persecutions and present hardships are the effects. They thus learn to reconcile divine love with the divine law and to justify the latter.

Jesus Himself loved His enemies and prayed for those who persecuted Him. It can be done. Keeping the law of love develops in us the impersonal viewpoint, and this puts us in touch with the infinite Spirit. God is impartial, loving and blessing all regardless of the state of incompleteness that they exhibit. By following the principle of the divine law wholeheartedly, impartially, and impersonally we escape the petty standards and low ideals that are current among those who do not know God.

To be perfect as God is perfect requires utter devotion to principle, complete absorption in divine love and right. As we attain this standard we come to know a happiness that is independent of the world's variable scale of rewards and punishments.

Jesus proves true happiness or blessedness to be a matter of spiritual adjustment to life under the divine law.

QUESTIONS

1. What is necessary to an understanding of the divine law?
2. What is the first phase of the law, and how does it operate?
3. In what sense do the meek inherit the earth?
4. Under the law how does comfort come to those who mourn?
5. What reaction is experienced by the merciful?

6. How does righteousness reward those who hunger for it?
7. Who are the pure in heart under the divine law?
8. How do the peacemakers prove their divine sonship?
9. What blessing is realized by those who are persecuted for following their convictions?
10. What is true happiness or blessedness?

Lesson 4, January 28, 1945

UNITY SUBJECT—*Learning to Live from Within.*

NTERNATIONAL SUBJECT—*Tests of Christian Loyalty.*
—Matt. 6:33; 7:12, 16-29.

33. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

12. All things therefore whatsoever ye would that men hould do unto you, even so do ye also unto them: for this s the law and the prophets.

16. By their fruits ye shall know them. Do *men* gather grapes of thorns, or figs of thistles?

17. Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20. Therefore by their fruits ye shall know them.

21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

22. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works?

23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24. Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock:

25. And the rain descended, and the floods came, an the winds blew, and beat upon that house; and it fell not for it was founded upon the rock.

26. And every one that heareth these words of mine and doeth them not, shall be likened unto a foolish man who built his house upon the sand:

27. And the rain descended, and the floods came, an the winds blew, and smote upon that house; and it fell and great was the fall thereof.

28. And it came to pass, when Jesus had finished thes words, the multitudes were astonished at his teaching:

29. For he taught them as *one* having authority, an not as their scribes.

GOLDEN TEXT—*Seek ye first the kingdom of God and his righteousness; and all these things shall b added unto you.*—Matt. 6:33.

SILENT PRAYER—*I seek to direct my habitua thoughts into the Christ mind that it may transform them to Christlikeness.*

To seek first the kingdom and righteousness of Goo is to give first importance to the control of our habitua thoughts and feelings by harmonizing both to produce well-being. As we form habits of self-control and faith fulness to principle we enter into the kingdom of seren ity, peace, and plenty, and begin to enjoy the treasure that we have laid up in heaven.

The Golden Rule is a practical statement of the lav of cause and effect. By keeping it we may determine th degree of fulfillment of our desires. By keeping it w can live a happy, successful life and become usefu members of society.

To act toward others as they act toward us is to b enslaved by the race thought and have our course o action always indicated to us in advance. To act towar others as we should like them to act toward us is to tak

he initiative and become originators in our own sphere. Jesus did not allow anyone to map out a plan of action for Him. He struck out boldly and pioneered in the field of original action, setting a perfect example always within the divine law.

The law of life is the law of action and reaction. We receive as we give. "A man *that hath* friends must shew himself friendly." If we give out anger or hatred we receive both back multiplied, sometimes a hundredfold. Adverse thoughts and acts bring a quicker reaction than good, constructive thoughts and acts, because in the race consciousness men and women are on the defensive, upholding their dignity and self-esteem at all cost. Those who are meek arouse no self-assertiveness in those with whom they come in contact, nor do they call forth any undesirable reaction of personality.

As we are thoughtful and considerate of others we find that we receive thoughtfulness and consideration in return. Others are ashamed to react toward us on a lower level than that on which they see us living, and they rise to the same level in order to meet us on our own ground.

The parable of the fruit is a striking one, for it is by the fruit that the tree is principally known. Those who wish to "lay hold on eternal life" are careful to make the tree "good" that its fruit may be good also. The tree of life is rooted in our thoughts and desires, and its trunk is the main body of consistent living that springs from these sources. Our words and acts are the leaves of the tree of life. Many of these are of such a nature that we do not expect them to last long in the minds of others or to influence anyone very deeply. Nevertheless others take these small expressions of our inner life as indicative of our nature and character.

Sometimes words form the immortal part of a person. Always when they are true and vibrant with meaning they go on living in the minds of those who hear them. Therefore it is important for us to speak wisely and with purposefulness.

The parable of the two houses, one built upon the rock and the other upon the sand, shows clearly that the life that is founded on principle withstands the shock of adverse circumstances under which the superficial life, lacking basis in Truth, goes down. "The rain descended, and the floods came, and the winds blew" with equal force on the two houses, and adversity comes alike to the evil and to the good who neglect consciously to align their lives with the divine law. He who understands the law and does his thinking in conformity with it is able to stand fast when disaster threatens him.

Whoever builds his thought life on unchanging principle has within himself certainty of conviction. He needs no one to teach him, for he himself is taught of God. We are sure of what we have experienced and need no authority to reinforce our conviction of "that which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life." Fundamental Truth is its own authority, and no one need be astonished at hearing it stated. John says of it: "And the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal *life,* which was with the Father, and was manifested unto us."

Our pressing need is teachableness and a reliable guide to solution of the problems of our own life and time. The question of what we ought to know and do concerning world peace, for example, requires faithful

study of world conditions and an intelligent understanding of the claims of racial groups and of labor and management, to mention only two of the many subjects in which we need informed minds and willing hearts for the work that lies ahead of us. For knowing and doing are bound up together in one inseparable responsibility if we are to do our part in making the world a better place to live in than it now is. When we know what is to be done and follow up our knowledge with doing our share, we too may speak with authority.

QUESTIONS

1. What takes place in us as we form habits of self-control and faithfulness to principle?
2. What do we accomplish by keeping the Golden Rule?
3. What is the law of life with regard to conduct?
4. Do adverse thoughts and acts bring a quicker reaction than good, constructive ones? If so, why?
5. What is the symbolism of the tree of life?
6. When only are we qualified to speak with authority?

It is a fair thing to ask of each Christian who prays to his Father for his supply: "Do you prepare for the things which you ask for in prayer?"

Follow up your prayers with a preparation for receiving your answer! You have frequently asked for healing, for promotion, for true friends, for success and opulence; yet you do not fulfill the requirements unless you make every preparation to receive that for which you have asked. Do not be like the woman who prays for supply and lives a scrimped life; or the man who prays for prosperity and makes plans for bankruptcy; or the student who asks for substance and then worries about his expenses. Let your present situation be a nucleus, a vessel, for your demonstration.

—RICHARD LYNCH

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

I WROTE to you about two months ago asking you to pray with me about a kidney trouble. Well, I want to tell you that I am cured by faith, sound and well. So I want to send you a love offering in this letter, and then I want to thank you besides for your help.—*W. H. C., Indiana.*

I WROTE you a few months ago asking you to pray for me as I was suffering from a sciatic-nerve condition that was causing me a great deal of pain.

I have received your letter and the prayer to use for my condition, and I wish to say that on the very day your letter came my condition was greatly improved, and in three days I was able to get around and do my housework.

I am now in perfect health and wish to thank you for showing me the way to health and happiness. Please accept the love offering, and God bless you for the splendid work you are doing.—*Mrs. L. W. B., California.*

I HAD a breakdown and could not come downstairs; I had to crawl and sometimes could not walk. This has

been my case for two years. Doctors did not think anything would do me any good, so Professor A—— subscribed for UNITY for me; and thanks to God, Unity, and him, I am a well woman again. So I just must pass the good word on to someone else. I will never be without UNITY in my home.—*L. R., Pennsylvania.*

Filled with Plenty

I AM WRITING again for prayers to help me in selling my house. We are planning to move from here and want to sell our home for cash. You helped me once before. I was trying to sell a place for ten years and had no success until I wrote to you, and in a short time I sold it for cash. Now I am asking you again for your prayers.—*M. V., Arizona.*

He Shall Have Abundance

I AM INCLOSING herewith a money order for the amount saved in my Prosperity Bank.

God has supplied my every need and has divinely guided me through the past weeks and I am very grateful.

During the severe storm a few night ago I asked God to keep us safely, and thanked Him that we were in His keeping and that no harm would come to us. —*J. C., New York.*

I AM INCLOSING five dollars that I saved in my prosperity bank. I started about three weeks ago to put in five cents three times, one in the name of the Father, one in the name of the Son, and one in the name of the Holy Spirit. Out of a clear sky the idea came to me, and

I have acted upon it. The first week I started I did it for no other reason than that the idea had come to me; but do you know, the very week I started, our office manager came to me and said that I was to get four dollars more per week, and it would be retroactive to July 1. This week upon receiving my envelope I found it contained thirty-six dollars over what I had expected. I might add that I have been working for these people for over twenty-five years and never yet, in all that time, had I gotten more money without asking for it. You can imagine how grateful and appreciative I was.—*B. C., Connecticut.*

My Help Cometh from Jehovah

I HAVE LEARNED so much from the book you sent, *Teach Us to Pray,* and I have been so bountifully blessed! Everything is running smoothly now, and there is never an argument or misunderstanding any more. Life is beautiful, and I wish I could do something myself to wake up the interest of some of those who go along in the same old rut day after day, instead of taking the road that brings such happiness. It is so easy to do right, once you have started right. What consolation and happiness those authors must feel to know that their writings help so many, many of us out of the rut and onto the road of a better, more satisfactory life. Thank you for all the help you have given me.—*Mrs. H. A., Missouri.*

Hearken unto Me

THIS IS to tell you of a marvelous answer to prayer. We were told there was not a chance for my son to get

ooms in a neighborhood that he did not want to leave. We started on Thursday to find a place, just about when you received my letter, and about noon on Friday a sign was put out just two doors from where he had been staying. This place has many advantages over the former one, the scarcity of rooms considered. This place was vacated on Monday, and he moved in on Tuesday, the day his rent was up. So every requirement was met. How could one ask for a better demonstration of answer to prayer?—*M. S., Illinois.*

Search the Scriptures

IT IS such a comfort to study with you grand people according to one's convenience. Had it not been for this elastic system, I doubt if I could have kept up my work this winter, much as I desired to continue. My household has made so many demands on my time this past winter, but now things have cleared up some, and again I am back at my beloved work: these lessons and your wonderful annotations. God bless you for your wonderful lives of selfless service.—*V. N., District of Columbia.*

Free from Care

I AM INCLOSING one dollar as an offering, and if I should send one each hour in the day it would still be cheap. I was ruined by drink, and after the tears of the family and all whiskey cures had failed I was cured through your prayers and the study of Unity. I was a drunkard for thirty years. Oh, if I had only learned the way before. I did not quit whiskey; it quit me.—*W. H., Ohio.*

Silent UNITY

I press forward in the light and courage of divine faith, and I am sure of my guidance.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

UNITY CENTERS

he following Unity leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

rmingham—Harriet Price, 406 N 22

ARKANSAS

ttle Rock—Mary Wayman, 117 E 15

ARIZONA

obe—Sarah Lightle, 117 E Oak

CALIFORNIA

hambra—Gertrude Hall, 100 N Garfield
kersfield—Della Shutts, Southern hotel
rkeley—Susanna Scott, 2401 Dwight
verly Hills—Ruth Rae, 242½ S Beverly
noga Park—Nannie Highnote, 20126 Strathern
mpton—May Butterworth, 210 S Chester
esno—Alice Stokes, 171 Blackstone
endale—Geraldine Johnson, 119 S Kenwood, Mary Adams, 724 South
ollywood—Rose Schneider, 1162 N St Andrews
glewood—Maude Galpin, 226 E Spruce
ng Beach—Louise Newman, 935 E Broadway
s Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Alfred Williams, 815 S Hill
onrovia—Marie Fleming, 120 S Myrtle
Long Beach—May Butterworth, 5460 Pine
kland—Rose Emery, Ebell club; Alma Morse, 1433 Madison
sadena—William Stack, 60 N Mich
verside—Katherine Sweaney, 3614 Ninth
cramento—Naomi Anderson, IOOF hall
n Bernardino—Dr & Mrs H P Nicholls, 763 D St
n Diego—Marie Fleming, 1944 13th
n Francisco—Robert Hulbert, 126 Post
nta Cruz—Alice Hopkins, 151 Garfield
nta Monica—Mr & Mrs L L Hill, 528 Arizona
ockton—Mary Huck, Unity, 418 E Main
ft—Della Shutts, Savoy hotel
n Nuys—Mary Hider, 14416 Victory
hittier—Louise Newman, 410 S Greenleaf

COLORADO

enver—Ethel Burkle, Mabel Beech, 1555 Race

CONNECTICUT

ridgeport—Helene Kersten, 610 Fairfield
artford—Harriet Gilbert, Brown Thomas bldg
ew Haven—Bonnie Adams, Hotel Duncan

DISTRICT OF COLUMBIA

ashington—Margaret & E Roy Feldt, New Colonial hotel

FLORIDA

Crystal Beach—Betty Bain, Grace Arrowsmith
Jacksonville—Mildred Weidler, 2038 Silver
Lakeland—Ida Decker, 270½ E Main
Miami—May Stoiber, 128 SE 3
Orlando—Carolyn Parsons, 503 S Orange
St Petersburg—Louise Beaty, 646 5 ave S
Tampa—Ocoa Moore, Louise Ramey, Laura Hyer, Ruby Wagner, 413 Grand Central
West Palm Beach—Fannye Treaster, Federal bldg

GEORGIA

Atlanta—Kathryn Boyce, Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Bloomington—Mabel Daughtry, City library
Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michigan
Decatur—Maud Kellogg, 421 N Main
Moline—Unity, Le Claire hotel
Peoria—Glenna Arrowsmith, 218 Dechman; Mabel Daughtry, 305 S Bourland
Rockford—Bonnie Brown, Empire bldg
Springfield—Maud Kellogg, 402 E Adams

INDIANA

Ft Wayne—Cleo Lee, 220 E Jefferson
Indianapolis—Dale & Donna Newsum, Frederick Andrews, 1514 Park
Kokomo—Lydia Simpson, 523 S Washington
Muncie—George Townsend, 506 S Franklin

IOWA

Cedar Rapids—Mabel Swanson, 1015 2 Ave SE
Des Moines—Betty Stitt, 42 & Rollins
Sioux City—Elizabeth McClaughry, Insurance Exchange bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl Moran, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) 114 W 11th
Louisville—Maebel Carrell, Ruth Gilpin, Cecilia Cardwell, Theresa Rehm, 1322 S 4; Ruth Cox (col) 1807 W Walnut
Paducah—Orilla Werner, 727 Broadway

LOUISIANA

New Orleans—Elois Echlin, 222 Balter bldg; Lillian White, 604 Canal

MAINE

Portland—Omer Hodgman, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington

Cambridge—Edna Titus, 881 Massachusetts

Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St

Birmingham—Virginia Shipley, Community house

Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 15 E Grand River; James Elliott (col) 8637 Oakland

E Lansing—Roxie Miller, 224 Abbott

Flint—Edmund Risk, 1019 Detroit

Grand Rapids—Ida Bailey, 63 Jefferson

Kalamazoo—Amy Moffett, 209 W Dutton

Lansing—Harvey and Ida Best, Olds hotel

Pontiac—Lu Dora Be Vier, 72½ N Saginaw

Redford—Lu Dora Be Vier, 17311 Westbrook

Royal Oak—Maud McCulloch, 101 S Troy

Saginaw—Edmund Risk, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, 15 N 8

St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash

Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, Jewell bldg

Lee's Summit—Nettie Wyatt, Unity Farm

Lemay—Julia McKee, 284 Lemay

Springfield—Fannie Baldwin, 224 W State

St Joseph—Osla Jones, 12 and Felix

St Louis—Elsie Abbott, 320 N Grand; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel

Bozeman—Mary Wessel, Baxter hotel

Butte—Mary Wessel, YMCA

Great Falls—Estelle & Myron Key, Dunn bldg

Livingston—Mary Wessel, Elks hall

Missoula—Maidie Van Etten, 109 E Pine

NEBRASKA

Lincoln—Blanche Evans, Peterson bldg

Omaha—C N & Hallie Broadhurst, Electric bldg

NEVADA

Reno—Robert Caswell, Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, 11A Midland

Newark—Edith Berry, Berwick hotel

Plainfield—Helen Zagar, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 112 N 6

Raton—C Schleifer, 323 S 4

NEW YORK

Albany—Marion Hoagland, YMCA

Binghamton—Carol Gillespie, Arlington hotel

Brooklyn—Ella Pomeroy, 3 Albee sq

Buffalo—Lillian Matthews, 271 Delaware

Elmira—Unity, 312 Lake

Flushing—Adele Woodruff, 135-42 40 rd

Ithaca—Unity, 113 S Cayuga

Jamestown—Lillian Matthews, YWCA

New York—Georgiana West, 1 W 47; Crichton Boatwright, 500 5 ave; Josephine Seimon, 400 E 59; John Coulson, 1 E 57; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110

Rochester—Elise Rosenburg, 29 Gibbs

Roslyn Heights—Adele Woodruff, 58 Mineola

Syracuse—Mae Lundahl, Onondaga hotel

Troy—Marian Hoagland, 27 4th

White Plains—Helen Zagat, 123 Court

OHIO

Akron—Ralf O'Day, 34 High

Alliance—Unity, 242 E Main

Canton—Octavie Martial, 203 6th NW

Cincinnati—Margaret Norwood, Masonic Temple, 5th and Broadway; Effie Smith, 3047 Madison

Cleveland—Earl & Martha Anthony, Hotel Cleveland

Columbus—William Quinn, 50 W 5th

Dayton—Ethel Crouch, Canby bldg

Hamilton—Louise Tahse, 117 Ross

Marion—Mercedes Fossler, YWCA

Springfield—Nora Elliott, Tecumseh bldg

Toledo—Unity, Commerce Bank bldg

Warren—Everett St John, 2d Natl Bank bldg

Wellington—Margaret Jones, 419 Courtland

Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston

Oklahoma City—Alice Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 38 Hampton bldg

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Harrisburg—Mabel Kittrell (col) 602 Boas

Philadelphia—Margaret Feldt, St James hotel

Pittsburgh—Edward Robinson, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Hotel Chisca

Nashville—Mary Turner, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn Bldg

Corpus Christi—Wallace Tooke, Medical Professional Bldg

'allas—Ruth Gillespie, 2030 Commerce
'l Paso—Mabel Peck, 305 E Franklin
ort Worth—Ruth Gillespie, Texas hotel
'ouston—Lillian Brass, Milam bldg; Corine Smith (col) 1302 Schwartz
an Antonio—Mary Myles, Maverick bldg

WASHINGTON

remerton—Marian Brown, Civic Recreation bldg
'ennewick—Beulah Scott, Masonic temple
eattle—Paul Rigby, Ben Franklin hotel
akima—Beulah Scott, 109 S 4

WEST VIRGINIA

'untington—Daisy Daggett, Hotel Governor Cabell

WISCONSIN

eloit—Bonnie Brown, 1347 White
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, Birks bldg
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 2249 Yonge
Winnipeg—Edna Bowyer, Russell Kemp, Belgica blk

ENGLAND

London—Parker Drake, Ruth Hacking, 6 Stanhope Terrace, Bayswater Rd London, W 2
Macclesfield—Dora Johnson, The Homestead, Rushton
Easington Village—Thomas W Merrington 11 Sea View, Co Durham

Announcing

A West Coast Unity Training School

In response to requests for a training school on the West Coast, Unity School of Christianity, has invited Christ Church, Unity, Los Angeles, California, to establish and conduct such a school during the winter months, to be called the West Coast Unity Training School.

Christ Church, Unity, advises that it will do so, and that there will be three terms of intensive study, beginning January 15, 1945. For students to complete their training it is required that they earn part of their credits at the Unity Training School at Unity Farm, Kansas City, but a certain number of credits can be obtained by attending the West Coast Unity Training School.

Each term will offer classes for beginners and advanced students. The teaching staff for the first term, January 15 to February 9, will consist of Richard Lynch, Norma Knight Jones, Ernest C. Wilson, Rose A. Schneider, Gertrude Hall, and Alma Morse. The second term will begin February 12 and continue through April 13. For further information write to

Christ Church, Unity

635 S. Manhattan Place, Los Angeles, California

Appearing in Other Unity Magazines This Month

In an article entitled "For the Days to Come" in the January 6 issue of *Weekly Unity* Hazel Pickett gives many practical suggestions for taking stock of the past year. We are told to evaluate past mistakes and to ask that the perfect Christ design be made manifest.

•

"Never before or since have I been in a position to see so clearly how much a man has to do with shaping the character of his world," writes Elizabeth Searle Lamb in her true-experience story for *Progress* in which she tells of her life in the British West Indies. The story is entitled "An Eye Out for the Good."

•

Lowell Barnes brings back to his town, Ransom, an idea for a worth-while club when he returns from a run-away experience in a larger town. Lowell's story is told in *Wee Wisdom* by Bert Kent and is entitled "Ransom Gets a New Start."

•

Daily Word readers will find comfort and strength in "No Delay," an article by a Silent Unity worker who reminds them that it may take extra time for Unity literature and letters to reach their destination but that there can be no delay with God. The moment your heart reaches out for help in prayer you are infolded in the love of God. The help of God is instantly available.

•

"Free Will—the Power of Rejecting or Accepting" is the title of a series of two articles written by Eleanor Hunter for *Good Business*. The first article "The Power of Rejecting" appears this month.

Beginning Again

By Frank B. Whitney

An individual who feels that he has not succeeded welcomes a new philosophy of life if he believes it can give him something that his own has not produced.

In *Beginning Again* Frank B. Whitney has imparted Truth principles in such a manner as to give such persons a vision of better things and of how to realize them. For example, he says, "You may need to get an entirely new conception of God, of what and where He is, of yourself and your relation to Him."

Beginning Again is devoted to the presentation of the truth about health, success, and harmonious relations with others, and most important of all, our relations with God. Every page contains enlightening passages for a reader seeking a higher pattern for action.

The following quotation is indeed the author's promise and benediction to all who are turning to God for a new beginning: "A new life opens to the individual who gets the right conception of God. He enters into a new world. . . . He is . . . awake to possibilities and opportunities unlimited in their scope."

(Bound in green cloth, *Beginning Again* is priced at $1; in flexible binding, at $2.)

Unity Books and Booklets

For Beginners

Beginning Again
God a Present Help
God Is the Answer
How I Used Truth
Lovingly in the Hands of the Father
Lessons in Truth
Letters of Myrtle Fillmore
Master Class Lessons
New Ways to Solve Old Problems
Whatsoever Ye Shall Ask
Working with God

(The books listed above are $1 each in cloth; $2 in flexible binding)

Finding the Christ	*Russian*	$ .25
Lessons in Truth	*Russian, Spanish, Dutch*	1.00
Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
Unity's Statement of Faith		.10
The Mental Equivalent	*Russian*	.25

On Healing

Christian Healing	flexible $2; cloth	1.00
Divine Remedies		.50
Jesus Christ Heals	flexible $2; cloth	1.00
Truth Ideas of an M. D.	flexible $2; cloth	1.00
You Can Be Healed	flexible $2; cloth	1.00

For the Home

Meatless Meals	cloth	1.50
You and Your Child	flexible $2; cloth	1.00

Inspirational

As You Tithe so You Prosper		.50
Finding the Christ	*German, Swedish, English*	.25
Have We Lived Before?	flexible $2; cloth	1.00
Inner Vision		.50
Mightier than Circumstance	flexible $2; cloth	1.00
Prosperity	flexible $2; cloth	1.00
Sunlit Way, The	flexible $2; cloth	1.00
Unity's Fifty Golden Years	paper	1.00

Devotional

All Things Made New	flexible $2; cloth	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
The Silence		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	flexible $2; cloth	1.00
Know Thyself (formerly Usable Truth)	flexible $2; cloth	1.00
Metaphysical Bible Dictionary		5.00
Mysteries of Genesis	flexible $2; cloth	1.00
Talks on Truth	flexible $2; cloth	1.00
Teach Us to Pray	flexible $2; cloth	1.00
Twelve Powers of Man, The	flexible $2; cloth	1.00
What Are You?	flexible $2; cloth	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Joy Cometh	.10
Breath of Immortality	.10	Life Is Consciousness	.10
Challenge of the Dawn, The	.10	Prayer of Prayers	.10
Daily Resurrections	.10	Protecting Presence, The	.10
Gifts for the Christ	.10	Recipes for Living	.10
God Is Blessing You Now	.10	Song of Life, The	.10
Great Helper, The		The Mental Equivalent	.10
French, English	.10	Turning Point, The	.10
He Passed This Way	.10	Twenty-Four Golden Hours	.10
Holy Bread	.10	Way of Faith, The	.10
		Where Blessings Begin	.10

(12 copies of these booklets for $1. Envelopes included)

For Children

Jet's Adventures	1.00

NEWS *from* UNITY

"He [Jesus] did say, 'If ye shall ask anything in my name, that will I do.' But beloved brothers, that is not all He said . . . There are the promises, but there is something you must do if you would claim them. Have you kept your side of the compact?" asks Zelia M. Walters in her very helpful article "Not All He Said," a study of Jesus' promises in February Unity.

You *Now in Second Edition*

Dr. C. Stanley Long's book *You,* which was originally published as a series of articles in *Unity* magazine, has now been brought out in a second edition, the first having been entirely sold out. Although Unity is not the publisher of this book, we recommend it highly.

We congratulate Doctor Long on the success of *You,* which contains four chapters in addition to those which appeared in *Unity.*

While *You* was written primarily for Unity students it has been widely read and accepted by the religious leaders in the different churches. Thus *You* has become a way through which Truth is brought to many who would not find it through the accepted channels.

If you wish to secure a copy of the book *You* you may order from the author, Dr. C. Stanley Long, Halifax, Va.

If you wish to demonstrate health, consider God as health. You will find such a theme easily elaborated upon and productive of helpful results. If God is health, then health is also the law of our individual life, for in spirit and in truth God is all and in all. —*Ernest C. Wilson; The Sunlit Way.*

Zelia M. Walters Visits Unity

Zelia M. Walters, Unity writer, visited Unity headquarters recently. Although she began writing for Unity in 1926, this was her first visit with us. While being conducted through the office, she displayed much interest

in each department. Nothing escaped her alert attention, and she revealed clearly by her actions and her conversation why she can write as effectively as she does. In addressing the workers, she concluded with the following statement: "Unity tells us at the beginning that it is not another cult or division of religion. It is rather a drawing together—unity—of all those who seek the Christ way. Not 'Come! Believe as I believe' but 'Come! Let us together seek the real Truth.' So led and guided, we shall come into the '*light* which lighteth every man, coming into the world.' "

Mrs. Walters is the author of two Unity books, *Whatsoever Ye Shall Ask* and *You and Your Child.*

"Be Still, and Know That I Am God"

"Be still, and know" is a clear command to the mind to rest from its own activities. This is the basis for the practice of the silence. When our mind ceases to entertain imperfect thoughts, we can hear God's voice and feel His presence.

All the necessary steps to be followed and the benefits to be gained from practicing the silence as a form of prayer are fully discussed in a booklet entitled *The Silence* by E. V. Ingraham.

Good Business *Sells Itself*

A new subscriber for *Good Business* reports: "I received my first copy of *Good Business* yesterday. This evening a young business friend and his wife called on me. He saw the magazine and began reading it. Before they went home

he handed me a dollar for a year's subscription."

Good Business is Unity's magazine for men and women in business.

Good Results with Prosperity Bank

"I want to thank you for your prayers and the blessings they have brought since I have been using the Bank. I have sold two small properties that had been lying dormant for four years, and we were able to buy the few attractive and comfortable pieces of furniture we had desired."

Wee Wisdom *Is Front Page News*

Some time ago the Atlanta Journal featured in its Sunday edition the splendid work of the campfire-girl groups in that city, who had inaugurated a free library service for convalescents in Atlanta hospitals. To show that the work

had already begun in earnest a large photograph was displayed on the front page showing a campfire girl handing a magazine to a boy patient. The magazine was none other than *Wee Wisdom,* and the caption beneath the picture was "*Wee Wisdom* in More Ways than One."

Helped by Unity

A friend in New York has found that *Unity* is truly a magazine "devoted to Christian healing" (the statement at the masthead of the magazine). She writes: "Last year when I ordered my subscription for *Unity* I asked for your prayers. I had arthritis and could not turn myself in bed or raise my arms to comb

my hair. Today I am doing my own housework. Please renew my subscription for *Unity.*"

Blesses Gift Subscriptions

A friend in Louisiana writes: "I have followed the suggestion in one of your magazines that one pray for blessings for those to whom one sends gift subscriptions for Unity periodicals. When I started saving for gift subscriptions in my first Prosperity Bank I was trying to help some friends solve their problems. The problems were solved for my friends and my own affairs were blessed far beyond my fondest dreams.

Unity Literature for Foreign Countries

If you have friends or relatives who are citizens of Spain, Holland, France, Sweden, Italy, Russia, or Germany, Unity solicits your assistance in arranging with them for distribution of its literature in their localities. It is our desire to add many new names to our lists of friends in these countries, and to send them quantities of Unity literature as soon as it is possible to do so.

Translators are now preparing and we are printing many of our publications in the languages of these countries. A list of our publications in foreign translations already available appears on the book and booklet page elsewhere in this magazine. New publications will be announced from time to time. All literature, in English or in other languages, will be sent to these countries as soon as it is permissible, and without charge wherever necessary. Unity will co-operate with its foreign helpers in every way possible in order to help them establish the Unity teaching and healing ministry wherever there is a need for it. If you have lived abroad and can suggest ways in which we can start new channels of distribution of Unity literature, or if you have the names and addresses of friends in Spain, Holland, France, Sweden, Italy, Russia, and Germany we shall very much appreciate hearing from you. Address your letters to the Public Relations Department, Unity School of Christianity, Kansas City 6, Mo.

Braille Wee Wisdom *Serves in England*

A friend in England who receives *Wee Wisdom* in the Braille edition has written to express her appreciation of the magazine and to tell us that she uses Bula Hahn's Bible stories in her Sunday school-work. She likes very much the manner in which the stories are told and is glad to have them to present to the children in her class.

Wee Wisdom in both Braille and ink-print editions helps to meet the needs of English children for entertaining and constructive reading matter during wartime.

Wee Wisdom for children and *Daily Word* for adults are published in Braille and distributed without cost to anyone who is blind and can read Braille, Grade 1½. This service is made possible by the generosity of loyal Unity friends.

'Oh, I wish there were some way I could really help him!"

Have you recently said this of someone who is burdened with some illness, doubt, or fear? Have you thought of sending him UNITY magazine? In the new attractive pocket-sized format, with large readable print, it is sure to appeal to him.

Thousands of persons have not only gained a thorough understanding of Truth principles by having UNITY magazine as their handbook, but have been inspired to live by these principles and thus realize health and supply for the first time in their life.

How UNITY *Can Help Your Friends Find Truth*

UNITY magazine teaches Christian metaphysics by its articles and by the Sunday school lessons. It inspires both beginners and advanced students to apply Truth to problems of health and supply by its articles on these subjects, and by its Prayers Answered page, which presents accounts of answered prayer in everyday situations.

Let UNITY be your quiet messenger of love and good will to those whom you desire to help in these times. You may of course use the Prosperity Bank in which to save for your order.

UNITY MAGAZINE IS $1 A YEAR.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Your Greatest Resource—Faith

Roger W. Babson, national authority on business questions, says: "The greatest of undeveloped resources is faith."

No matter what your present need may be, you have within you the power to draw upon your greatest resource: faith. You are a child of God, and He has promised you, "According to your faith be it done unto you."

The Unity Prosperity Bank plan is based upon the premise that the power of prayer enables one to put one's faith into action, and Unity students everywhere have demonstrated true prosperity through their practice of the Bank drill.

If you would like to learn more about contacting this resource within you, send for a Bank and use the accompanying prayer drill. At the same time Silent Unity prays daily with you for your success. When you have completed the drill, the substance you have blessed may be used to send UNITY to your friends. In this way you have the opportunity of sending Truth into the lives of others.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

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The Unity Way to Observe Lent

HE LENTEN SEASON will begin this year on February 14. As in previous years, Unity students everywhere will unite in observing Lent the Unity way, which is recon- cration and rededication of themselves to the will and work God.

Although it is felt by some that Lent should be a time of lf-denial, Unity believes that in God's world of abundance ere is no purpose in denying oneself any good. Rather should ıe spend this season in prayerfully realizing added blessings, the end that whatever things express less than God's perfect ea of man and his world may have no power.

OW TO PREPARE FOR BLESSINGS DURING LENT

lessings come to Unity students as they prepare their minds ıd hearts for consecration and rededication to the will and ork of the Father by reviewing the book TEACH US TO RAY, by Charles and Cora Fillmore. "Prayer is man's steady fort to know God," the Fillmores tell us. This is the kind prayer that Paul meant when he beseeched his followers to ray without ceasing." For this reason Unity students make arning to pray the keynote of Lent.

TEACH US TO PRAY is the Unity book that thousands ave followed during Lent and at other times during the year order to gain a thorough understanding of how to pray aright.

UNITY INVITES YOU TO PARTICIPATE IN THE UNITY LENTEN PROGRAM

you have not observed Lent the Unity way in previous years, e invite you to do so this year. All you need do is to join in ıe study of TEACH US TO PRAY. When you order TEACH S TO PRAY we will send you the free study guide "The nity Lenten Program," which will help you get the most out your consecration period. If you already have a copy of EACH US TO PRAY and do not have a study guide you e invited to write for one. If you have followed the Unity enten program in previous years you will of course look rward to this period of reconsecration.

The price of TEACH US TO PRAY *bound in green cloth is $1; in the flexible binding, $2.*

nity School of Christianity, 917 Tracy, Kansas City 6, Mo.

THE NEW PAGE

Grace Noll Crowell

O beautiful! This clean white page
That lies before our seeking eyes,
Where with our living we shall write
Lines good or ill. God make us wise
That we may cause no ugly blot
To mar this white, unbroken space.
The ink will be indelible,
And ink which no hand can erase.

Set clear the copy, gracious Lord,
That we may write as Thou doest write.
May every word and every line
Be pleasing, Master, in Thy sight,
And when at last we hand it in,
The full year's work complete, may we
Be worthy of the praising word
Which may be spoken then by Thee.